CANADIAN JEWISH REVIEW

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CANADIAN JEWISH REVIEW

VOL. XVII, Publication Office | APRIL 19, 1935 | No. 27 Gardenvale, Que.

Editorial

Lest They Be Too Mighty

Rabbi Maurice N. Eisendrath

We have always had a vivid recollection of a picture which we were once shown as a child, a picture which caused us much wonder then and has troubled us profoundly ever since. This particular picture portrayed a startled and fearlashed woman poised precariously upon the edge of a high stool, shrieking desperately for help while the object of her fright—a tiny, insignificant *mouse* looked up at her in sheer and apparently amused amazement.

Now far be it from us to press in detail the analogy between this picture and the Passover story of which we should naturally write this week. Someone would be bound to rise up in righteous wrath and shout rth his diatribes against so anti-Semitic a writer who would dare to mpare the Jewish people with a mouse. As a matter of fact, it would not e very long before the word "mouse" would be entirely forgotten someone would soon be declaiming: "Hast du gehert—the Rabbi l we Jews were a bunch of *rats*." Such distortions have been made of words before; so we had better guard ourselves most carefully nst urging too close an inspection of the picture which we have ed above.

No, it was not our purpose to suggest any verisimilitude between and even the most innocent member of the mouse family. We mereanted to express our wonderment concerning the psychological and tional processes which would constrain even the fairer element of comparatively powerful homo sapiens to be so terrorized by a tiny ouse.

Even so we have never ceased to be amazed at the hysteria of fear which dominates the whole of mankind as it gazes out in frenzied fright at this tiniest fragment of humankind known by the name of Jew. How like the screaming woman perched upon the stool, was mighty Pharoah —even if we dare not compare the Hebrew slaves to the harmless midge that confronted her. Veritably, screeching forth his terror of this handful of serfs, he called out his taskmasters to beat them and bind them "lest they become too mighty." On the one hand, were all the king's horsemen and all the king's men, his chariots and his arms. On the other, was a disorganized, disheartened band of slaves. Yet, even this pathetically weak and fragile minority struck terror into their master's heart.

So it is down to the present hour as not merely in Germany, but in Great Britain and in America, too, the many fear the few, the strong are terrorized because of the weak. What a paradox! That sixty million Germans with their—at last admitted—armies and aeroplanes, their perfectly organized machinery of state, should still shrink in feminine fright from before a half million hopelessly divided Jews.

And now in Britain too. How ironic that just at this time when we revive the memory of that terrorized Pharoah of old, we should be greeted with Mosley's first venomous canard thundered directly against the Jews. The woman and the mouse, Pharoah and the Hebrew slaves have come to life again. The Empire upon which the sun never sets quivering and quaking, according to Mosley and not a few of those who at least tacitly agree with him, quaking and quivering before this tragically scattered and painfully stricken people. Beware, Sir Oswald warns the Britannia which proudly rules the waves, lest the Jews become too mighty for us and, through their control of finance and films, of commerce and trade, bring your mighty Empire to its doom.

How preposterous, how truly absurd. Like the woman on her chair. How absurd and ludicrous; were it not so tragic, were it not so provocative of dire consequences for the Jew who may once again be beaten and bound because so much bigger men and nations, like the bully of the street, are ever fightened by their own shadows.

And now in America. We have already pointed out how Father Coughlin with his millions of followers may go Pharoah one better in broadcasting his fear "lest they become too mighty"—too mighty to fall for his lying propaganda and deliberate falsification of the truth. And now comes Mr. Theodore Dreiser, who prophesies that this infinitesimal minority will pervert the American ideal. With what true amusement ought we Jews to look out upon this modern Egypt with its contemporary Pharoahs still terrorized by their weakest and most helpless subjects.

Yes, we could be only amused were it not for the fact that we know the grave consequences of such fear psychoses as lashed Rameses into such tyrannical oppression, as drove the Nazis to such fiendish extremes and as may yet impel similar cowards to destroy ruthlessly this insignificant object of their fright.

And yet, though we may well be on our guard against the effects of the bully's trembling phobia, still this Passover season cannot but bring to us the comforting assurance that the powerful have never yet really and finally destroyed the weak. And that may be the true reason for their fear. Well may they recognize that with all their proud paraphernalia of the powerful, they are really the weakest of the weak, for so long as they cannot command the respect of the least among their citizens, their entire regime rests upon a false foundation which cannot possibly endure.

Pharoah was afraid of the Hebrew because he had denied them justice and even his own callous heart admonished him that injustice would be avenged. Hitler fears the Jews because even his jaundiced conscience convinces him that his state is built upon a lie and he knows that that lie will yet be righted. The powerful have ever been afraid of the weak, not because the weak themselves constitute a menace, as they falsely aver, but because the weak stand as a constant symbol of their treachery and as the eternal promise of its ultimate defeat.

Thus our Passover season is more than a mere perfunctory liturgical festival, more even than the joyous Seder board which for so many sentimental souls exhausts its significance. It is more than an annual festival of rejoicing over our past deliverance from Egyptian bondage. It is a solemn admonition and a stirring appeal. It is an admonition to all tyranny that in the end it must be swallowed up in the raging waters of righteousness and justice. It is an appeal to all who are physically frail and weak to have faith that though the "arc of the universe be long, it bends toward the right," and that for them, as for all who fear not the wrath of the mighty, the seas of oppression will yet part and the Promised Land of ultimate redemption will be reached at last.

every friday

As is usual with a holiday number of the Review, this special issue presents to its readers a cross section of the lovely children of Canadian Jewry. Look at them, unberufen: they are a feast for the eyes and a satisfaction to the heart. Their candid, direct glances; their glistening smiles over the very obvious fact that "life is a joke and it's just begun"; their superb complacence in the confidence that they are sheltered tenderly; each round wrist betokens loving care and unfailing attention. The littlest ones are too young to ask the Four Questions at the Pesach Seder, but they do recline grandly against cushions in the ancient manner of free men and in traditional remembrance of the freedom which came to their people at the first Passover.

A truer description of this cross section of Jewish children would be to qualify it by saying that it is a cross section of only the comfortably well-off. There is another and a vastly different whole population of Jewish children in Canada, consisting of thousands living in all the various gradations of economic insecurity ranging from the state of ability to just miss making both ends meet, on down to destitution.

A real cross section of all of Canadian Jewish childhood would show the majority in their native habitat in the most congested quarters where outside in summer not a blade of grass relieves the ugly monotony of manufactured things such as brick walls, cement sidewalks, paved streets, besides the dirt and squalor and absence of privacy; where adverse conditions of all kinds keep child life chained by hunger, unhappiness, joylessness and fear; where some fall in naturally with bad companions for want of something better to do and take to the little, hardly noticeable paths of delinquency that later broaden out into the well-recognized roads of crime, or at the least into plains of human futility.

The recent appeal of the Prince of Wales, spoken over the radio on behalf of the Jubilee Fund in an effort to direct the thought of the people to things which must be done for the welfare of the youth, should hold a very special message for the Jewish community at the Passover season, the children's festival.

At this time, such undertakings as summer camps appeal to the public for funds, always hard to get. Any one of them will tell you of the few who can be cared for in comparison with the many who must be refused because the limit of hospitality is the exact limit of the generosity of the contributors. Those who understand social needs in Canada can tell you how under-supplied are the principal communities when it comes to recreation centers and neighborhood settlement houses, so doubly necessary in these days.

Strange to say, Toronto, the smaller and poorer Jewish community, seems better off in this regard than Montreal. It has numerous branches of the Jewish Boys' Club, although never enough; a very active Jewish Girls' Clubs, established in the Community House sponsored by the Council of Jewish Women; and the still young Jewish Children's Bureau which was influential in closing the Jewish Children's Home as an outmoded institution, and which takes care of the dependent child in foster homes, in keeping with modern trends in social work. The fact that Montreal has two orphanages and only one small neighborhood house, when six or eight scattered ones are a crying need, means that this community is behind the times in what it will supply money for and in what it will demand in visible social work for the money it does supply.

If it is far-sighted, constructive and humane for the Prince of Wales to present to the Empire a guiding proposal in thought for the morrow and for the leaders of that future time, there must be in his appeal for youth, something good for the Jews to heed and follow within their community. If, as he said, recreation, friends and healthy interests are the right of every child, rich or poor, they are the right of every Jewish child within its group. If it is a saving plan for the whole Empire to give to youth a guiding hand, the help of the more fortunate, and the spirit of neighborliness and protective interest, so is it also wise for the present and future of the Jewish communities to give these encouraging aids to the Jewish child growing up in their midst, underprivileged through no fault of its own.

Canadian Jewry has had only comparatively recent public direction in the things it should be wanting and willing to pay for in the way of meeting pressing social needs. Whatever planned education it has received has come by way of the Canadian Jewish Review through the Toronto Federation of which Martin M. Cohn is the progressive director.

What is also urgently needed now is an energetic, informing organization of earnest young people in each city which can send enlightened volunteer speakers on all phases of modern social service into the regular meetings of every communal organization, to give short talks on social work, workers and ideas, all through the year. Such an effort could stimulate enthusiasm and inspire and foster a feeling of responsibility so that social welfare organizations might have a fuller chance to be made the real expression of the community's desire to care for the unfortunate. Otherwise, many people who give nothing can go on forever aloof from the troubles of the needy child when the strict truth is that they have never really been approached on its behalf. Otherwise, the two largest Jewish communities of Canada must remain laggards in the forward march of Jewish communities on this continent. f.f.c.

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Rabbi Maurice N. Eisendrath Rabbi Harry J. Stern

I wholly disapprove of what you say and will defend to the death your right to say it.—Voltaire to Helvetius

Canadian Jewish Review invites correspondence on subjects of interest to the Jewish people, but disclaims responsibility for endorsement of the views expressed by the writers. All correspondence must be signed with the full name of the writer.

APRIL 19, 1935 VOLUME XVII, No. 27
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Toronto Federation Meeting Discusses Child In Community

Failure To Raise Objective Causes Failure To Support All Needs

"The Child in the Community" was the pivot point at the annual meeting of Toronto Federation of Jewish Philanthropies, at the Primrose Club. Club work was ably depicted in an original play by members of the Champs Group of the Jewish Boys' Club, and ten-year-old Rose Levman, of the Jewish Girls' Club, in Yiddish songs. The contribution to the program by the Jewish Family Welfare Bureau showed just how problems come to light in the families of the unemployed—during a skillfully managed interview.

In his annual report, Martin M. Cohn, executive director, pointed out that the Federation was the only Jewish organization in the city which cared for orphaned and neglected children, which gave professional care to the delinquent boy or girl, and which provided free burial according to Jewish rites. The Federation is not adequately supporting the summer camps, the Jewish Children's Bureau is turning away children who need care, and the recreational clubs are under-staffed because of Federation's failure to raise its objective of $80,000.

Mr. Cohn stressed the necessity for a widespread understanding of the meaning of social case work.

"Federation, and any communal organization, if it is to be of real service to the community, must constantly change and develop as conditions change and as better ways of working are developed," stated Mr. Cohn. He expressed thanks for the support and guidance given by Harry M. Samuel, chairman of the board of trustees, who acted as chairman for the meeting.

B. N. Davis, chairman of the Jewish Children's Bureau, reported that 23 new homes of 200 applications, were accepted by the Foster Home Department of the Bureau during the past year. All children have now been transferred to foster homes from the Jewish Children's Home, and in accordance with the definite standards and requirements for children's aid societies, the Jewish Children's Home has been closed. The placing out of a child in a foster home has cost the Bureau 91.3 per child per day, and the institutional care cost $1.04 per child per day.

The report on the revision of Federation's constitution, given by Harry Goodman, was accepted. Elected to the nominating committee were: Jule Allen, Arthur Cohen, S. Godfrey, Rabbi Samuel Sachs, and B. Sadowski.

Speaker Assails Public School Courses

At the open annual meeting of the Dufferin Educational Society at the Mount Royal Hotel, His Worship Mayor Houde said that the Society should organize its youthful members to discuss municipal problems, because, in the degree that the public took an interest in the city's affairs and showed constructive criticism, good administration would follow. R. L. Calder K.C., made a vigorous attack on the present overcrowded curriculum of the public schools, and stated that he would wish in the Province of Quebec at any rate, they would stop teaching that kind of arithmetic which made children cry over their supper because they were unable to solve ridiculous puzzles in algebra. Mr. Calder was of the opinion that if a person could observe accurately, could make correct deductions, and also possess language enough to communicate his deductions to others, that person was an educated man. The guest speaker stated that the existing cur-

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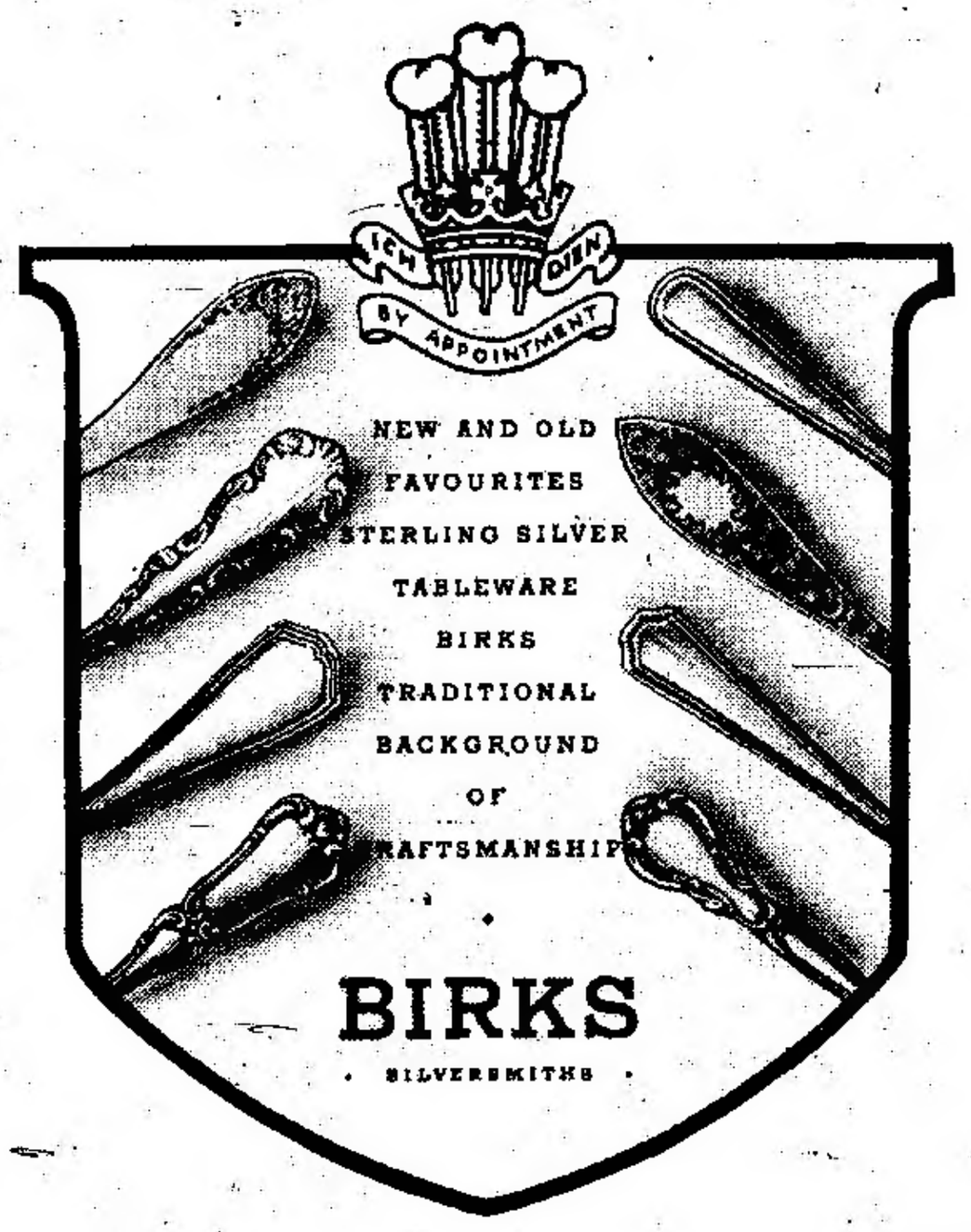

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Commentaries

By Rabbi Harry Joshua Stern

Matzo Zu?

Those who know the quaint Haggadah ritual used on Seder night will indeed recognize the above Hebrew query: "Why do we eat the bread of affliction?" Certainly one of the most unique of symbols in the Passover feast is the unleavened bread. This simple food we eat according to the lawgiver in Deuteronomy as a reminder of our serfdom in ancient Egypt.

It is good for an individual as well as a people never to forget an humble origin. No greater pride can there be than the realization that one has successfully emerged from a lower estate to a higher one. Men of achievement, men of fame and name ever remember their stepping stones to loftier heights. It is the person of small spiritual stature who is ashamed to speak of his humbler strivings when he has arrived. On Passover, Israel glories that it has emerged from subjection into freedom. Hence the symbol of the Matzo.

And another lesson which the matzo conveys is to remind us ever to respect the dignity of labor; that we treat not as slaves those whom we employ. One of the saddest factors that has come to light during the so called depression years is the way employers have often humiliated the worker. Due to the scarcity of jobs the employer without justification often reduced the hire of the wage-earner and thus embittered the toiler. The Passover reminds the Jew ever to conduct himself along humanitarian lines and not to relegate the precious possession of labor into the category of slavery and drudgery.

But the unleavened bread has still a deeper meaning. It serves to awaken within us sympathy for all those who suffer political oppression at the very present. It calls upon us to lift the burden from these sufferers. We are not to rest until freedom is won for all human beings. For from time immemorial has the Jew been the bearer of liberty for the human race! The dramatic story of the Exodus long ago established this truth.

Thus it is that the Jew is especially sought out by the forces of tyranny and he is the one to receive the sharpest shafts of persecution. And is it not a compliment to the heritage of Israel to be thus singled out? For Mobocrats know that the yearning for democracy and liberty will never be eradicated from humanity unless the Jew is at first rooted out from society. And though at the present hour the eternal values of human life such as equality and justice are somewhat negated by the Pharaohs of our day, we who observe the Passover are all the more committed to champion these ideals without which humanity can not advance.

What profound significance therefore in this bewildering hour of the world's history have the Matzo and Passover observance for us! May the Passover Feast help us to seek to be worthy descendants of that towering genius Moses who in the days of yore declared: "Proclaim ye liberty unto all the inhabitants of the land."

An Easter Message

This coming Sunday our Christian brethren will enter their thoughts on the life and crucifixion of the Jewish teacher, Jesus of Nazareth. They will in particular think of the beautiful symbol of resurrection, a symbol rooted in the awakening of nature at the spring season. Jesus will be acclaimed on Easter day and word will go from one end of Christendom to the other: "Peace on earth, good will to men."

What a wonderful opportunity for Christian teachers on this Easter Day to call upon the followers of Jesus to make peace with Israel, the people that gave Jesus to the world!

Sometime past a Christian clergyman made the novel suggestion that Christians also observe Yom Kippur as a day of repentance. On that day Christians were to plead for forgiveness because of wrongs perpetrated through the centuries against the Jew. The suggestion is a unique one indeed. But it seems to us that Christians need not go out of the way to take hold of the Day of Atonement upon which Fast they may seek reconciliation with the Jew. Easter offers such a splendid opportunity for those Christians who sincerely wish to make amends because of Christlessness.

On Easter day which is the apogee of Christian hope and faith, we make the plea that Christians remember the Jew as the Christ-begetter and not as the Christ-killer. We would ask of Christian preachers and teachers on this day to make clear that the Jewish people generally were no more responsible for the crucifixion of the Nazarene than the Athenians were responsible for the death of Socrates.

(Continued on page 85)

Complements - - -

In an Enchanting April Mood

Lyrical Spring freshness—a blaze of Spring color—a shiney new bag—smooth cuffed gloves—a Paris boutenniere—thin dry woollen jackets, meticulously man-tailored, topping boldly checked, full flavored skirts—nonchalant toppers and impudent waistcoats . . . Be your costume feminine or tailored, *the details* must reflect unerring taste.

Simpson's

The Maimonides Myth

Dr. Arthur A. Feldman, Rabbi of Anshe Sholem Congregation, Hamilton, Ontario

From the galaxy of luminaries in which the sky of Judaism is abounding, Maimonides has been singled out for the highest honors, honors not accorded to any other Jewish scholar, honors transcending the limits set by the Jewish religion to a human being, no matter how great.

On the occasion of the 800th. anniversary of his birth, not so much those to whom the halachic books of the Rambam (Rabbi Moses ben Maimon) are still an object of study, but rather those Jews, the majority, to whom he is merely of historical significance, rise up and call him blessed, and say that many Jews have done valiantly, but he excells them all. In truth, Moses ben Maimon is put on the same pedestal with Moses ben Amram. "From Moses to Moses there had not arisen a man likes Moses," is a popular saying.

Let us investigate the genuineness of his greatness and the reason why a divine touch is attached to his personality. Let us do so, not with the slightest intention of being different and in opposition, nor of throwing a discordant note into the universal chorus of laudation.

The humble writer of these lines is fully aware of his low estate, knows that he is only "dust under the footsteps" of the saintly and noble Maimonides; moreover, he was educated to believe in the infallible authority of the Rambam. He writes for the thrilling adventure of searching after the truth. Amicus Socrates, amicus Plato, sed magis amica veritas. All truth, even if it hurts at the beginning, is conducive to something good.

Maimonides was a physician. He was undoubtedly a clever healer in his age; he had some faint idea of the part the mind plays in the sicknesses of the human body. But he had all the great limitations of his time; he was not original and creative; he did not contribute anything to the science of medicine. All he did was that he cured and ingeniously so, with the knowledge he learned from great Arab contemporary physicians.

Maimonides was a Talmudist, and one of the first magnitude. He was at home in the vast ocean of traditional Jewish lore, chartered all of it, and explored it to its very depth. But he was not creative and original in the least. What he mainly did was that, with profound knowledge and great erudition, and with aptitude for system and method unequalled in any other Jewish scholar, and, in truth, not inherent in the Jewish mentality, he extracted all the halachahs (laws) from the Talmuds and cognate legal literature, and also from the Bible, took all the customs firmly established as laws in Jewish life up to his time, and collected them into one code that he called Yad Chasaka (Strong Hand).

The composition of this code, as the composition of the Mishna by Rabbi Jehudah Hanasi (II century, Chr. E.), was an historical necessity, a necessary evil, it is justifiable to say, as the Strong Hand weighed heavily on the Jewish mind; it continued the deadening process of scaffolding Judaism and arresting the free course of its progress. The sound Jewish life-instinct regarded already the first code, the Mishnah, as detrimental to growth.

There is a saying in the Talmud (Gittin 60b), according to which, the words of the Oral Law must not be committed to writing (Mielziner, Introduction to the Talmud, 5, note 1). Maimonides called his code also Mishnoh Torah (repetition of the Torah), the name of the fifth book of Moses, and wished that after the Bible it should be the only object of Jewish studies, supplanting and superseding all the other rabbinic writings.

What a misfortune had this happened! Imagine the clear and lucid, but dry-as-dust and joyless paragraphs of the Strong Hand, composed in a form such as dogmas are, and nothing else besides the Bible, studied by rote in the schools of Talmudic learning. The absorbingly fascinating discussions of the Talmud rich in sharp-witted dialectics and casuistry, and in numerous other invigorating features, wetted and kept fresh and buoyant the Jewish intellect in the dark middle ages. And the middle ages lasted to the Jews until the French revolution.

The profound, sober, cold and systematic mind of Maimonides, was averse to such intellectual games. Curiously enough, his very code was made the object of much casuistry and dialectic gymnastics, to harmonize it with the Talmudical authors and sources, as the latter he does not mention at all, the former only very sparsely. Not only did Maimonides not achieve his aim of making his code exclusive after the Bible, but not the Yad Chasaka, but the Tur-Shulchan Aruch by Joseph Caro (16th century) became the Code of Jewish life.

This last code gave the coup de grace to the Jewish religious creative spirit. This is painfully felt now, when the foundation (faith) having been shattered, the whole structure of rabbinic Judaism is collapsing, has collapsed already in frighteningly large quarters and dimensions. Hence the chaos and confusion, the lack of discipline and unity, in Jewish religious life. As in a bee-hive whose queen has been killed and there is no other in readiness to take the place of the first, the spirit of the hive is gone.

But all the codes, from the Mishnah to the Tur-Shulchan Aruch, and the creative spirit of our people,

(Continued on page 53)

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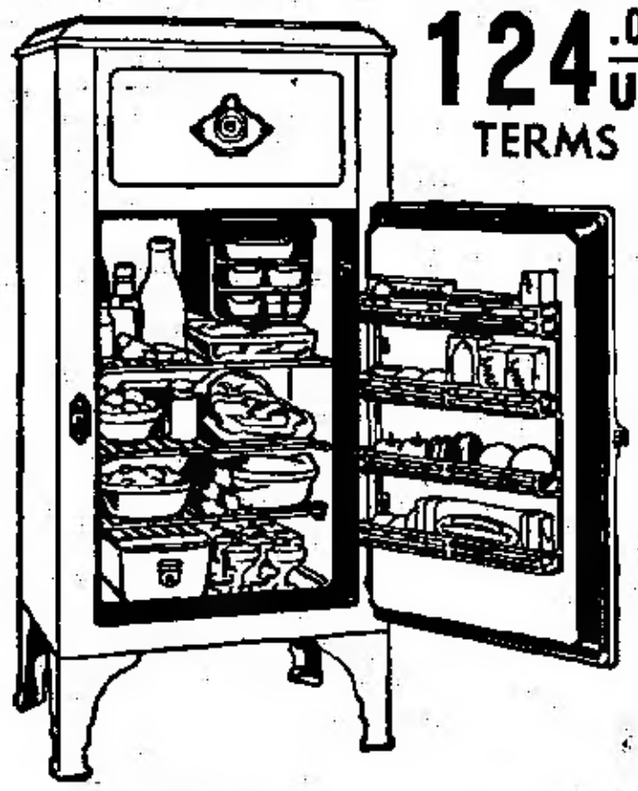

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Jew And Christian Officiated At Funeral Of Great Jewish Publisher

Deep Religious Principles Guided His Work Through Life

The story of Adolph S. Ochs who died at the age of 77, is one of a career which, in poverty and wealth, in obscurity and eminence, was all of one piece. The qualities that his employers and associates noted when he began his newspaper career as office boy and printers devil in Knoxville, Tenn., were the qualities he manifested throughout his life.

The principles he announced and put into practice when at the age of 20 he took charge of a bankrupt small-town newspaper were the principles he announced and put into practice eighteen years later when he took charge of the bankrupt New York Times and carried it to influence and prosperity.

He knew how to publish, he believed in publishing only one single kind of paper; and his great achievement was the proof that the publishing of that kind of paper—"clean, dignified, trustworthy and impartial," as he phrased it in his announcement in The Times on Aug. 18, 1896—was practically possible; was not an exercise in altruism, but could be made economically as well as ethically successful.

The principles were his before he learned how to put them into practice; he learned them at home. He was born in Cincinnati, March 12, 1858, eldest of the six children of Julius and Bertha Levy Ochs. Both his parents belonged to the group of German liberals and intellectuals who had been driven from home by the repressive measures of autocratic governments, against which the revolution of 1848 was an ineffectual protest.

Julius Ochs, born in Furth, Bavaria, in 1826, came to the United States at the age of 18, possessor of an excellent education and fluent in six languages—German, French, English, Spanish, Italian and Hebrew. He taught languages in various Southern schools, a career only briefly interrupted by his volunteering for the Mexican War, as his regiment was never called into active service. In Natchez, in 1858, he met Miss Levy, and they were married in Nashville two years later.

Adolph Och's mother, born in Rhenish Bavaria of a family with distinguished connections in France and Alsace, has had to leave Germany in haste in 1848 to escape arrest for her connection with revolutionary committees. She travelled by sailing ship to New Orleans, where an uncle lived. The influence of this brilliant and cultured woman on her son was immense and lasting. At the age of 70 his telegram of congratulation to Alfred E. Smith on his nomination to the Presidency took this characteristic form:

"Every good mother's son is inspired and encouraged by this well-earned climax to an extraordinary career."

Until she moved to Cincinnati after her marriage Mrs. Ochs American residence had been in the South; her sympathies were with the South in the Civil War that presently broke out, and her brother served in the Confederate Army. Julius Ochs, however, despite his Southern connections and his residence in Kentucky and Tennessee, was a Union man; he enlisted in an Ohio regiment in 1861 and served throughout the war, rising to the rank of Captain. The division in politics did not affect the harmony of the family; but when Captain Ochs died in Chattanooga in 1888 the Grand Army of the Republic was prominent at his funeral; when his wife died in New York in 1910 a similar part was played by the Daughters of the Confederacy.

Adolph, the oldest boy, went to work at the age of 11 as office boy to Captain William Rule, editor of The Knoxville Chronicle, who became one of the determining influences of his life, and inspired a loyalty and affection that were enduring.

Fifty-two years later, when all Knoxville declared a holiday to celebrate the eighty-second birthday of Captain Rule—then, and until his death in his ninetieth year, still in active service as an editor—the publisher of The New York Times was a sort of secondary guest of honor; and Captain Rule recalled that "he swept my sanctum and cleaned up the papers and trash so methodically that he was promoted to delivery boy," getting up long before dawn to deposit The Chronicle on the doorsteps of subscribers, for $1.50 a week.

After a year or so of this the family decided that the boy might have a better chance in a larger city, so he was sent to Providence, R. I., where his mothers two brothers had a grocery in which he worked as cash boy. But the next year he was back in Knoxville, working in a local

(Continued on page 57)

PASSOVER GREETINGS

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British Traders Slow To Profit From Palestine Market

Semi-Official Paper Urges Greater Effort

In an article entitled "Palestine's Growing Trade," the Near East And India, semi-official publication of the British Colonial Office says:

The rate of expansion of Palestine's trade was accelerated in 1934, when the volume of trade totalled £P18,370,343 as compared with £P13,715,06. The increase was mainly in the imports, which amounted to £P15,152,781 as against £P11,123,489 and were thus actually in advance of the total trade movement in the previous year.

There was a relatively modest rise in the exports from £P2,591,617 to £P3,217,562, of which oranges and other citrus fruits were responsible for about 80 per cent. As a result of the growth of the imports Palestine's visible adverse trade balance rose from £P8,531,872 for 1933 to £P11,935,219.

In the case of another country this would justifiably occasion anxiety, but the special circumstances of Palestine make this development inevitable at the present time and no particular importance attaches to it. The country is still in the early stage of economic progress, and, while the continuing influx of immigrants is constantly adding to Palestine's requirements, the additions to the industries for which they are responsible are not yet playing a pronounced part in the export trade.

Further, important as the Jaffa orange industry is, it is even now only on the threshold of its advance, and in a few years' time the production will be vastly in excess of the present total, while the leading industry from the potential point of view, Palestine Potash, Ltd., is only beginning its export trade which is expected to rise to substantial dimensions in the near future. Taking these factors into consideration there is every reason for supposing that before long the gap between exports and imports will be considerably decreased.

Unfortunately it is impossible to regard the figures for British trade with Palestine with any special satisfaction. Out of the total imports for 1934 of £P15,152,781 the share of the United Kingdom was £P2,950,706 or 19.54 per cent, as compared with £P1,949,936 or 17.53 per cent. for the previous year. There is an advance in the percentage of the trade, admittedly, and so far as that goes it is satisfactory, but there are reasons for believing that the increase by no means entirely reflects trade development.

Palestine's imports from Egypt in 1934 totalled only £P455,882 as compared with £P1,208,227, and the explanation of this apparent decline is that the Customs statistics are now compiled on the basis of the countries of origin. Exports to Palestine from Egypt include a large proportion of goods of United Kingdom origin, and it is therefore probable (though to what extent will not be certain until the full statistics are available) that the increase in British trade of roughly two per cent. is very largely accounted for by this factor.

Whether it be so or not it is clear, as indicated recently, that British manufacturers are not making much progress in the Palestine market. The conditions are almost entirely in their favour in Palestine, and it comes down to this that sufficient energy is not being devoted to this important outlet. Unless traders are prepared to cater adequately for this market by providing for adequate representation coupled with occasional visits by directors, and accompanied, of course, by the requisite advertising, they cannot expect to make much headway. As regards the export trade it is sufficient to say that the United Kingdom's predominance was maintained, the total for this country (mainly oranges, of course) being £P1,785,014 or 55.48 per cent. of the total trade.

Russians Send Gifts To New Jewish Soviet

Gifts from many parts of the Soviet Union and even from abroad are arriving in anticipation of the first Congress of Soviets of the Jewish Autonomous Region of Biro-Bijan, which will soon open.

Biro-Bijan, which was opened for Jewish settlement in 1928, was proclaimed an autonomous region on May 7, 1934. This until recently uninhabited bit of Siberian waste is now populated by 50,000 settlers, most of whom are Jews from the Ukraine and, White Russia. It also has about 900 Jewish workers who have immigrated from Europe and America.

The Kharkov Central Telegraph Organization has sent telegraphic equipment. Workers of the Vitebsk and Kharkov garment plants have sent warm clothing for the new settlers. The Kieff biochemical plant has sent laboratory equipment for Jewish schools. The Lenin plant at Dniepropetrovsk has sent a carload of iron piping.

According to telegraphic advices, an organization of Jewish workers in New York is sending $1,000 worth of medical equipment for the Biro-Bijan hospitals.

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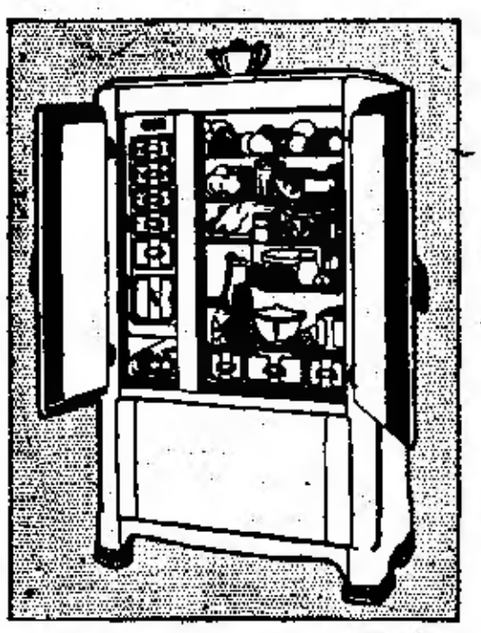

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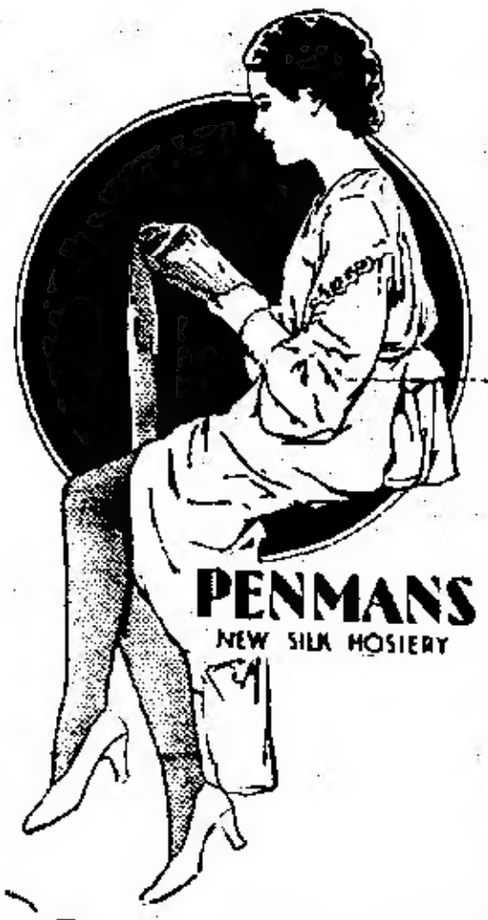

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The Passover Service: In Remembrance

By Dr. Joshua Bloch, Chief of Jewish Division, New York Public Library

At nightfall the lady of the house kindles the lights, spreads the tablecloth, places in the center three matzoth and covers them with a serviette. Upon this raised surface she puts small dishes containing symbolical articles of food: an egg, lettuce, horse-raddish, the bone of a lamb and a brown mixture of crushed apples, raisins, cinnamon, and nuts. The head of the house takes his place at the head of the table with his family and adherents, and reads to them out of a book of adventure called the Haggadah. The book contains a wonderful combination of sayings of the Fathers, miracles connected with the Exodus from Egypt, curious tales, arguments, prayers and festive melodies.

An elaborate evening meal is interpolated in the service. During the first part of the meal, at the proper time, each one of the participants have already tasted of the symbolical dishes, as well as eaten a portion of the matzo, while during the evening four cups of wine are drunk. It is a command in the Mishnah, that on this occasion even the poorest man in Israel should not drink less than four cups of wine.

With a melancholy joy, a solemn playfulness, an imaginative secrecy, the service proceeds, and the time-honored chant with which the words of the Haggadah are uttered by the celebrant with occasional choral interventions by all present is so haunting, so suggestive of domestic bliss, and at the same time so powerfully reminiscent of bygone days, that even those Jews who have long fallen away from the Faith of their Fathers and followed other joys and interests, are in their innermost hearts painfully stirred when the old well-known Pesach tunes by chance reach their ears.

The history of the Seder is therefore not without interest. It is generally assumed that it is the Seder from which the Christian Church developed the rite of the Last Supper. The difference lies only in this, that among the Jews, not the priest, but the head of the family, is the one who breaks the bread and passes the bowl.

In former days the festival was celebrated in Jerusalem differently to our procedure. In the days of the Second Temple, immediately after the feast of Purim, on the fifteenth day of Adar, the streets were put into repair for the pilgrims. The tribute of half a Shekel intended for the maintenance of the Temple was exacted from all taxpayers, and on the Sabbath after Purim, the portion relating to the Red Heifer was read as a reminder of the purification to be instituted before the Passover. Eight days afterwards Exodus XII was read as a warning of the approach of the month of Nisan, when the preparations for the festival should be made.

In remembrance of those customs these portions are still read in the synagogue on the stated Sabbaths. The last Sabbath before Passover was known as Sabbath Haggadol—the "great Sabbath," a title conferred by the Church Fathers on the Sunday before Easter.

On the fourteenth of Nisan, the eve of the festival, all hard labor was avoided, and after having removed all leaven in the course of the morning, people used to go in to the afternoon service and bring the Paschal offering. In the days of the Second Temple, the offering was brought into these different parts of the Temple building as its forecourt was not able to accomodate all the people simultaneously. About the year 65 of the present era on one occasion 256,500 sacrifices were counted. From this it would appear that about three million people were present in Jerusalem.

As soon as the first section of the Temple Court was filled, its gates were closed and a trumpet blast announced the commencement of the sacrifice. Priests stood in rows to pass the golden and silver utensils quickly to each other. The choirs of Levites sang the Hallel, accompanied by the flutes and the voices of the congregation. When the sacrifices had been offered in all three sections, the lambs were roasted and the people proceeded to partake of the meal.

In the days of the Talmud the poor were given grain for Matzoth and in later days, flour, or actual matzos. The poor were invited to the meal with open doors, with the words.

"This is the bread of affliction, he that is hungry let him come in and eat." These words which are still uttered, were then pronounced before the Kiddush at the commencement of the Seder. Three sofas provided with cushions, covered with blue cloths, were placed on the three sides of the room, while the fourth side remained free for the serving of the meal. The chief place on the center couch belonged to the one who "gave the Seder," or in the language of the Talmud "told" the Haggadah.

In the manner of the Greek and the Romans the men reclined on the sofas with their left arm supported on the cushions and the right arm free. The women and children sat at the table. In Biblical days, in the time of Jeroboam I, everyone sat at the table (I Kings 13, 20.) During the reign of Jeroboam II, the nobles of the upper classes lay

(Continued on page 30)

The Hebrew University And The Hebrew Movement

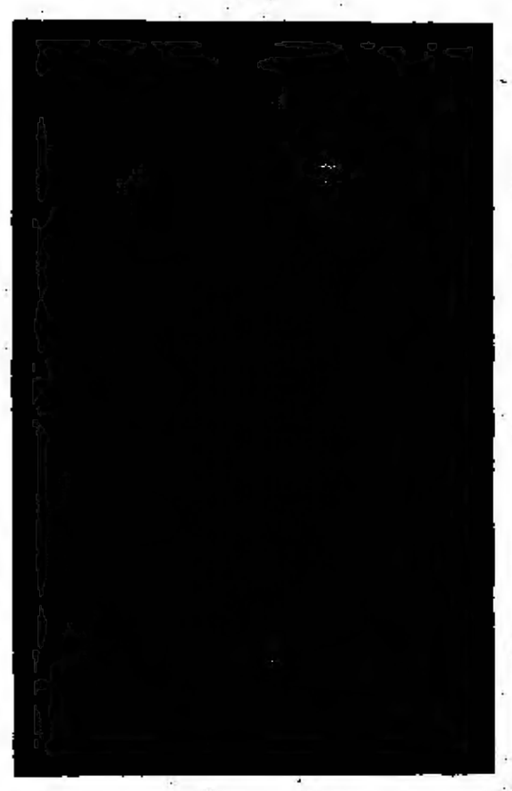
By Norman Bentwich

The crown of the Hebrew revival is the Hebrew University of Jerusalem. At the ceremony of the laying of the foundation stones of the University, which took place during the Palestine campaign in June, 1918, Dr. Weizmann said the ceremony marked the determination of the Jews to create during the War itself something that should be the symbol of a better future. Learning was the Jewish dreadnought, and in that University the wandering soul of Israel would reach its haven; and, its strength no longer consumed in restless and vain wandering, Israel should remain at peace within itself and with the world. Two of the twelve foundation stones, representing the twelve tribes of Israel, were laid on behalf of Hebrew literature and Hebrew teachers. When seven years later Lord Balfour inaugurated the University and spoke to a great assembly of seven thousand in the open-air theatre on Mount Scopus, he declared his faith that the language of the prophets of the Bible could be a vehicle of modern science and scholarship. His words are already justified.

The function of the Hebrew University in the revival of the Hebrew language is twofold. In the first place it includes institutions for the advanced study of the Hebrew and Semitic languages and literature, history and philosophy. Its professors and lecturers in the Hebrew and Oriental institutes have already made notable contributions to the knowledge of the Hebrew heritage, ancient, medieval and modern. We may instance Professor Klausner's History of Modern Hebrew literature, Dr. Segal's Studies in the Bible and Mishna philology, Dr. Yellin's Lectures on Medieval Poetry, Dr. Sholem's Researches into Jewish Mysticism. The Hebrew books dealing with the Hebrew culture which are issued by the Hebrew University Press will carry far and wide something of the spirit of the Hebrew revival in the Jewish National Home.

In the second place, the Hebrew University provides an authority for the adaptation of the Hebrew language to modern needs, like the Académie of France for the French language. Its professors and lecturers who have to teach, in Hebrew, chemistry and biology, history and international relations, philosophy and philology, are obliged to create a terminology and to develop a structure of the language for their immediate purposes. But that terminology and that structure, when embodied in the literature which is being rapidly built up, will have authority in all circles devoted to the Hebrew revival. In that sense the rabbinical maxim will receive a fresh interpretation, that "the speech of the people of the Land

(Continued on page 37)



Norman Bentwich

professor of International Relations at the Hebrew University of Jerusalem, former Attorney General of Palestine, will be guest speaker at the opening dinner of the United Palestine Appeal at the Windsor Hotel on Sunday evening, April 28th.

Professor Bentwick comes of one of the foremost families of Great Britain, whose members have been leaders in various field of art, science, and law. Educated at Cambridge University, Professor Bentwich was a barrister in London until 1915, when he entered the British Civil Service. In this connection he went to Egypt where he served in the Ministry of Justice. In 1915 he joined the British Army in Egypt and served in the Palestine Campaign, emerging from the conflict with the Military Cross and the rank of Colonel.

One of the leading Zionists of the day, Professor Bentwich has been associated with various phases of the development of Palestine. When Sir Herbert Samuel was appointed High Commissioner of Palestine in 1920, he named Norman Bentwich as his Attorney General, a post which he occupied until several years ago when he resigned. His books cover a variety of scientific and legal problems, including "Palestine of the Jews,"—"England in Palestine;" "Hellenism;" "The System of the Mandates;" and "Religious Foundations of Internationalism." He is at present a member of the Joint Foreign Committee of the Board of Deputies of Great Britain, which concerns itself with protection of Jewish rights throughout Europe. He is married to Helen Caroline Franklin, a niece of Sir Herbert Samuel.

During the past year Professor Bentwich has been associated with James G. McDonald in the work of the League of Nations High Commission for Refugees, and has visited many European countries in the interest of refugee settlement and care. He arrived recently in the United States to assist in the United Jewish Appeal on behalf of these refugees. Professor Bentwich speaks Hebrew, French, German and Arabic with the same fluency as English.

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Zionism And Hebrew

By Leon Simon

The modern revival of Hebrew as a language of secular literature, and to some extent of daily speech, preceded by a couple of generations the emergence of Zionism as an active force in Jewish life; and the standpoint of the earlier Hebraists, or of many of them, so far from being nationalist, was what we should describe to-day as distinctly assimilationist. The typical Maskil of the pre-Zionist period used Hebrew as a means of bringing "general culture" to the Jewish masses, and thus of breaking down the barriers which separated them spiritually from their neighbours. When, however, the reaction of the early 'eighties shattered the hope of emancipation for the Jews of the old Russian Empire, and thus gave a powerful impetus to the Jewish national movement, the revival of Hebrew acquired a new significance. Stress was now laid on the Hebrew language precisely because of its association with our national past and with the characteristic expressions of our national spirit throughout the ages. Hebrew was no longer to be a bridge between the Ghetto and European culture; it was to be a bridge between the degraded Jewish life of the present and the more creative and self-dependent life of a Jewish people restored to its full stature among the nations of the earth. For the early Zionists—the Hovevé Zion, as we now call them—the promotion of Hebrew knowledge, outside as well as inside Palestine, was an integral part of their Zionism, just as much a matter of course as the establishment of settlements in Palestine. As Ahad Ha-Am put it in "The Spiritual Revival":—

. . . the first article in their programme was naturally the creation of a fixed, independent centre for our nationality in our ancestral land. But at the same time they kept a watchful eye on every side of the life of the Hebrew nationality as it exists at present and used every suitable means of strengthening it and promoting its development. A society of Zionists in Warsaw, for instance, was engaged at one and the same time in founding a colony in Palestine, a school of the modern type in Warsaw, and an association for the diffusion of Hebrew literature. That is to say, these men thought it their duty to combine "political" with "cultural" work; and all this in the name of Zionism . . . It was understood on all sides that the conception of Zionism must include all that comes within the definition of Hebrew nationality . . .

It was Ahad Ha-Am himself who formulated the philosophy of this conception of Zionism, which with most of the early Zionists was instinctive rather than consciously thought out. His famous formula of the "spiritual centre," despite all the misunderstandings and the bitter controversy to which it gave rise even among his own fellow-workers in the national movement, simply made explicit what was implied in the acceptance of "practical" work in Palestine and "cultural" work in the Diaspora as parallel Zionist duties. Palestine, of course, came first in the programme; "a fixed, independent centre for our nationality" was the fundamental aim. But Palestine could not be everything. The Galuth was there as (humanly speaking) a permanent feature of the Jewish situation, and a national movement which was Jewish could not shut its eyes to the needs of the Galuth, though it would naturally attempt to provide for them in its own way. And its own specific way would be to awaken the Jewries of the Diaspora to new life through the influence of what it was creating in Palestine. It would not be a truly national movement if it did not work for the "spiritual revival" of

(Continued on page 40)

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Eyewitness Gives Account Of Finding Biblical Documents

Sir Charles Marston, author, archaeologist and member of the British Archaeological Expedition who arrived in New York directly from Palestine, bringing with him photographs of some of the documents unearthed in ancient Lachish, now known as Tel Ad-Duweir, speaking over a National Broadcasting company network from New York, explained how the recent discovery confirming the Old Testament story of the Kingdom of Judah was made.

"Seven hundred years before Christ, next to Jerusalem, Lachish was the most important place in the Kingdom of Judah," Sir Charles said. "Bible readers will remember how Sennacherib, the great King of Assyrica, besieged it in those days of Hezekiah, King of Judah. A hundred years or so after that Nebuchadnezzar King of Babylon destroyed and burnt Lachish. You will remember the wonderful stories about Nebuchadnezzar in the first four chapters of the book of Daniel. He carried all the Jews into captivity.

"This January the expedition dug into the burnt ruins that Nebuchadnezzar's soldiers had left. Like all these old places Lachish had been surrounded by massive walls and towers, parts of which are still standing.

"On the floor of a room in the eastern tower of the gateway, the excavators dug through the burnt rubbish and underneath they found objects of priceless value to modern knowledge, about which I am now going to tell you. But here I would point out that though I did not make the find myself, yet it was one of my expedition that did so.

"I reached Jerusalem about a fortnight after the discovery, and at once motored south to Hebron and then went down a steep gorge to the site of Lachish, now known as Tel Ad-Duweir.

"The journey took just over two hours in a car. I was taken into a little museum, and there on a table were eleven pieces of broken pottery. They looked like fragments from storage jars. Some were red, others were buff colored, but all seemed to belong to jars of similar size and shape. The pieces were roughly about four or five inches square and across each of them in regular, flowing straight lines was ink writing. Some of this ink writing was as distinct as the day it was penned, before Nebuchadnezzar destroyed the city more than 2,500 years ago.

"It is thought that these pieces of pottery had been used to fill the gaps between the stones of the side walls of the room where they lay before it was plastered and that the plaster had preserved the ink writing from fading during all these 2,500 years.

"The staff of the expedition included an excellent young photographer, Mr. Richmond Brown, and when I arrived photographs of the ink inscription had all been sent to the Hebrew University in Jerusalem for decipherment and translation. I saw and read the earlier attempts that had been made at translation, but I was asked not to make copies, or even allow copies to be pubished until the work was complete. I was able, however, to cable the New York Times from Jerusalem on February 17 to announce the discovery, and to indicate what was written on one of the pieces of pottery.

"The writings are in the Hebrew language, the same language in which the Old Testament is written.

"The oldest existing copy of the Old Testament in Hebrew that the world possesses today was written about 1,000 years ago. These Lachish inscriptions are 1,500 years older than that copy. Yet despite that fact, many of the words, and the expressions and the names used are precisely the same. This affords very convincing evidence for the authenticity and the integrity of the text of the Hebrew Bible.

"These Lachish writings are copies of letters sent by the governor of Lachish to his king in Jerusalem. The letters themselves were doubtless written on papyrus paper, the same sort of paper as the prophet Jeremiah used to write his prophecies when the King of Judah burnt them.

(Continued on page 16)

Announcement

The La Luz Mining Corporation has made arrangements with the firm of J.H. Rothman & Company Inc. of New York City for the liquidation of 500,000 Shares to bring in sufficient money into the treasury to finance their whole problem.

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Hitlerism In Canada

By A. T. McFarlane

The senior member of Parliament for Ottawa, Ontario, Mr. E. R. Chevrier, recently took occasion to write to the Chief of Police of that city asking that steps be taken to prevent a Montreal paper called La Patriote being distributed in the capital, and suggested that it be suppressed altogether from further publication. Mr. Chevrier's most significant statement, however, was that this paper receives its support from sources outside of Canada. In retaliation La Patriote has launched a violent attack against Mr. Chevrier.

The paper in question is a Nazi organ and glorifies in baiting the Jewish citizens of Canada, among whom are to be found some of the finest and most progressive members of the Dominion. It openly flaunts the Swastika, and clamors for the establishment of a Canadian dictatorship, presumably a la Hitler. Some time ago La Patriote appeared on the news agents' counters flaunting a large Swastika covering the whole front page and printed in a royal blue and scarlet on a white background, and must have cost considerable money to produce. We are inclined to think, however, that it is going to take more than a few feathers and "gee-gaws" to satisfy those people of Canada who are suffering from empty stomachs.

That Nazism of the German variety is fast beginning to twine and coil its slimy tentacles round certain elements in Canadian national life is becoming more apparent each day. Canadians have quite enough to attend to without having to combat foreign varieties of politics being introduced into the country. We know that the German elements in Canada are attempting to spread the gospel of Nazism. In some instances they meet regularly in Canadian hotels, and have gone the length of bedecking themselves in colored shirts duly emblazoned with Nazi symbols, and adopting fancy salutes. Whether they have started to arm themselves and practice military drills we have not been able to ascertain, but this is a phase of their activities the Royal Canadian Mounted Police might well busy themselves with.

That these Nazi Fascists have started on a campaign of violence is proven by the fact that on Friday, March 1st, shots were fired from a former Nazi meeting-place, into the Conseil des Chomeurs Hall on St. Hubert Street, where 300 unemployed Canadian workers were holding a meeting. An organizer for the Coeur de Patriotes Club was arrested but was released by the police. On Wednesday, March 6th, Fascists smashed the windows of the above hall, and no police protection appeared to have been provided to prevent this, in spite of the fact of protests having been made to them in connection with the shooting previously.

These Nazis have established large and pretentious headquarters in downtown Montreal, and have house to house membership canvassers on the road throughout the country. Some days ago one of them called at the home of a good French-Canadian citizen and discussed Fascism with the housewife who opened the door to him. He was informed that the occupants of the house were not interested in his creed, whereupon he handed the lady a pamphlet published by the National Christian Socialist Party (Nazis) of Montreal, and refused to take his foot out of the door until she accepted it. This pamphlet consisted of a rabid attack on the Jewish people, a circumstance which throws great light on the Christlike attitude of these Christian Socialists, so-called.

Where does this propaganda come from and who pays for it? We are quite reliably informed that the German Consul finances much of this agitation for Nazism in Canada. Why the German Consul should be allowed to take advantage of his position as an official representative of a foreign govern-

(Continued on page 19)

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Choosing A Happy Career: The Need For Vocational Guidance

How Advice In Time Can Assist Jews In The Selection Of Life Work

Dr. H. A. Hershon, 1054 Bernard Avenue West,

(Editor's Note: Dr. Hershon received the degree of B.Sc. in Arts and took the first three years in medicine at McGill University. He received his M.D. degree from the University of Geneva, Switzerland. His interneship was served at the Hospital Cantonal in Geneva and University College Hospital in London, England. He was resident physician for four years in American hospital for nervous diseases, served on year interneship in pediatrics and for eighteen months was assistant to Professor Ed. Claparede in Geneva, doing experimental psychology and vocational guidance.)

It is a well-known fact to most observant people that one becomes easily tired, even disgusted with a task beyond one's capacity. It is just as true, however, that work beneath one's ambitions also becomes a bore and a nuisance. Given these truths, it is somewhat surprising that people so often choose callings so far from their likes and ability that they are then dissatisfied in the practice of their respective professions.

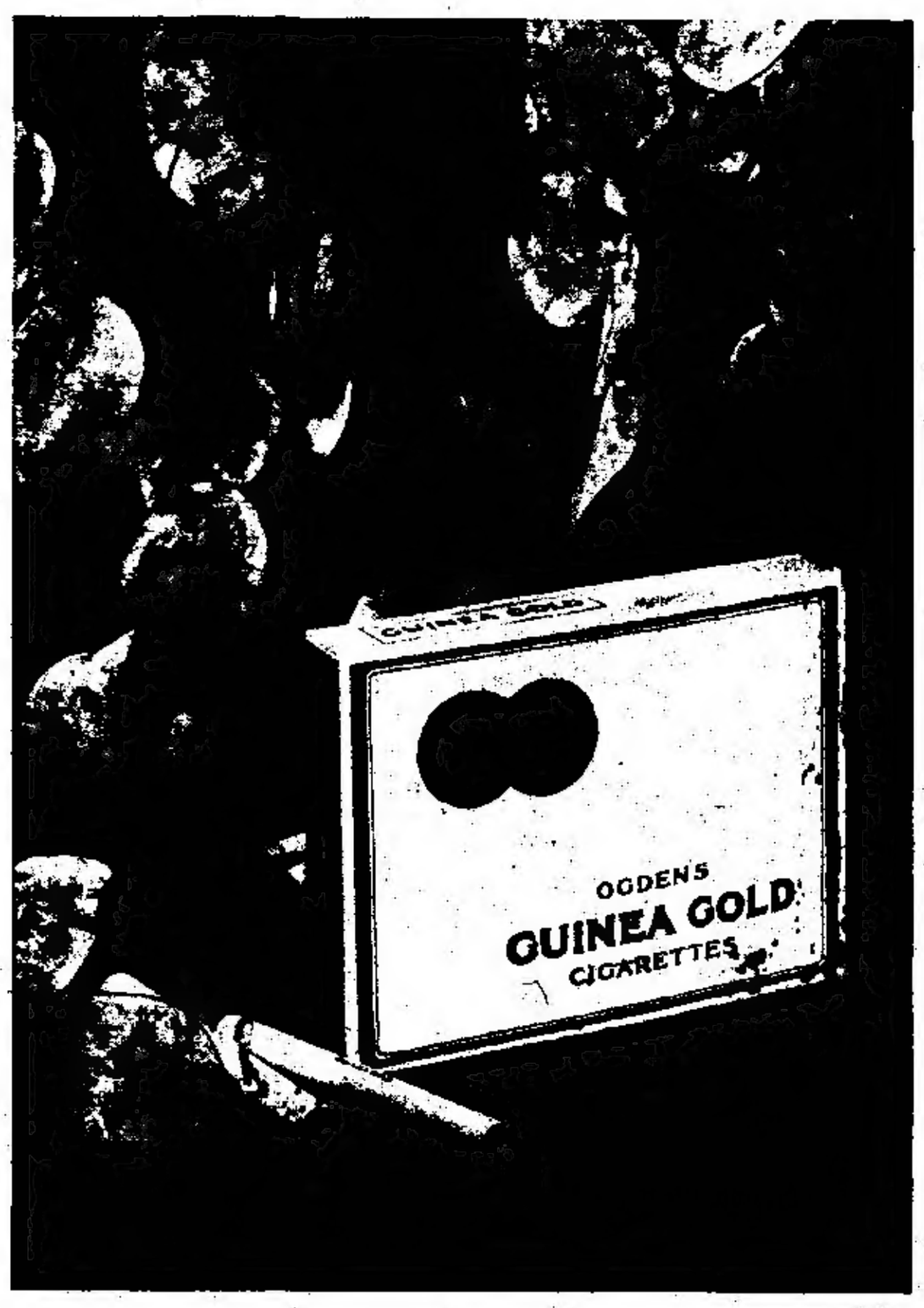
Not only does this situation result in poor work, disgruntled and disappointed members of society, but it actually is a waste of money, time and energy, which might have been directed to give the maximum of pleasure to these same people in efficient execution of their respective callings, if properly chosen.

Usually, a man chooses the type of work he intends to do throughout life, neither because he likes it nor because he is especially gifted for it. Often he makes his choice because he thinks that particular calling is lucrative or because he wishes to satisfy his parents' ambition that he be a designer or an architect. Frequently one meets people who were unbearable when employed at one type of work and who are perfectly pleasant after being transferred to a more suitable occupation.

Dr. H. A. Hershon

A calling, trade or profession should be chosen after careful consideration of the candidates inclinations and aptitudes. This should be done early enough to avoid the necessity of adjustments in later life. When a youngster is half way through High School is about the right time to consider the choice of a career seriously, and to direct his education accordingly.

A proper choice can be made with the aid of a Vocational Guidance Clinic. Such clinics exist in the larger centres of the United States, and in a number of European countries. There, the applicants are interviewed by men specializing in this field. In the conversation is learnt what the applicant likes and dislikes, what his ambitions are and his general make-up. He is then given a series of tests to determine his aptitudes. After a careful consideration of the personal factors of the applicant, as well as the possibilities in the various fields a career is suggested.



For the reasons enumerated, such a procedure is valuable, especially to us as Jews. We, as a people avoid the manual crafts, in spite of the fact that we may have very good potential artisans among us. Rather do we send our sons into business and the professions, even when they have no aptitude for either. Such a clinic could be established in connection with one of the Jewish organizations in the city. The advantages to be derived from such an institution are obvious, and if properly guided, there will be many to avail themselves of its benefits.

It is possible to demonstrate the value of such a clinic with an example. Only recently I met a boy of sixteen who wanted to go to work, but did not quite know what he would like to do. He did not want to be a professional man and therefore interrupted his High School training after the first year. During a long interview I found that he likes to draw patterns, such as would be suitable for wall-paper, cloth or even the ornamentation of chinaware. As his work was quite original and seemed to me to be very fine, I suggested that he do

(Continued on page 44)

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Maimonides: Citizen Of The World Eight Centuries Ago

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Out of a century remembered chiefly for its wars, its cruelties and its men of blood and iron came one of the great religious thinkers of all time. His name, not as familiar as it should be in the culture of the Western World, was Moses ben Maimon—or, in the Hellenized version most frequently used, Maimonides—and he was born at Cordova in Spain 800 years ago on March 30th.

To his Jewish fellow-religionists he was known as Rambam—an affectionate contraction of his name with its rabbinical title. Christian scholasticists of medieval Europe, wrestling with the same problems of deity, of good and evil and of creation which had occupied his acute and logical intellect, called him, from the place of his long residence, "Rabbi Moshe of Egypt."

A devout Jew, who carried on the tradition of the first Moses, a scholar who wrestled with the profundities of Aristotle, a humanist who found something of good in all cultures, a benevolent physician who served the court of the great Saladin yet did not turn the poor away from his own door—such was Maimonides, says R. L. Duffus in the New York Times.

That his own people should remember him through the long centuries, and even couple his name with that of the mighty leader and law-giver who rescued them from their Egyptian slavery, was natural. Maimonides came into the world at a time when Judaism, persecuted by Christian and Moslem alike, seemed in danger of hardening into a narrow sect and perhaps of losing its identity altogether. He gave fresh courage to his fellow-Jews, won for them by sheer character and intellect a position not only of safety but of dignity in Egypt and Arabia, simplified and made logical the confused mass of their traditional law, and gave a new and ennobling interpretation of their ancient religion.

But his incisive logic, his bold search for truth, carried him far beyond the limits of any single faith. He grappled with the doubts and mysteries which have shadowed the hearts of men in all ages and under all faiths. Hence, though it is doubtful that many non-Jewish readers today know much about him beyond his oft-quoted "eight degrees of charity," his thinking had great influence in the late medieval world out of which the modern world grew.

That the eight hundredth anniversary of his birth should be celebrated by Gentiles as well as Jews, as it is this year, beginning with March 30, is therefore entirely logical. That the anniversary should fall on a date which finds mankind almost as confused, almost as much torn by wars and international hatreds, as it was in the day of Maimonides is a sad coincidence. Yet the spirit of Maimonides, if not his precise doctrines, is as calm and strengthening now as it was eight centuries ago.

In childhood and early manhood Maimonides passed through experiences not unlike those of many a sensitive youth, born after the beginning of our own turbulent century. He first saw the light on Passover Eve, 1135, in the old city of Cordova, in the Moorish Caliphate of that name. Here the Moslem culture had come to its flower, surpassing in medicine, in the sciences and in the arts, that of contemporary Christendom. It was a rich environment into which to be born, and the Jews, profiting by the civilized tolerance of the Moors of that day, both gained by it and contributed to it. The father of Maimonides was a man of standing in the Jewish community, a scholar and a writer. The boy had every advantage that a serious and studious youth (and such he must have been, despite some legends of early unruliness) could ask.

When he was 13 the pleasant dream of peace and security was ended when the fanatical Moorish sect of the Almohades, whose high-sounding Puritanism and monotheism expressed themselves in the persecution of unbelievers, swept over from North Africa and ended Cordova's happiest days. The arts, the amenities and the easy tolerance of the old régime vanished at a swoop.

To save their lives the elder Maimon and his family were compelled to flee the city. For twelve years, of which little is known, they wandered about Spain, reluctant to leave the land of their birth. Maimonides's education during those years must have been interrupted and fragmentary. Yet he became a scholar and a writer in the midst of all the hurried arrivals and departures, for it was during this period of his life that he issued his first two books—one on the Jewish calendar, which is still often referred to, and one on logic.

From Spain, in 1160, the family passed over into Africa and settled for five years in Fez. This is the most perplexing part of Maimonides's life, for Fez was the very centre of the Almohades'

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Hebrew University In Palestine Is Ten Years Old

The youngest university in the world has celebrated its tenth anniversary. The Hebrew University marks not only its own progress but the advance which has been made in the reconstruction of Palestine as a national home for the Jewish people.

Erected on Mount Scopus, overlooking the plains of Jordan, where the Jews first saw their Promised Land and where the Roman armies later conquered it, the university has already partly realized its aim to "provide a permanent home for the traditions of science and learning among Jews, to act as interpreter and mediator among nations, and to make Palestine habitable for people from all parts of the world."

With Palestine as its laboratory, the university, in the past ten years, has also led in solving vexed industrial, agricultural and health problems of the whole Near East. Despite a world crisis, which seriously handicapped its efforts, its faculty, student body and facilities have all been multiplied.

In 1925, when the university was opened, it offered only three courses to a total of 141 students. Today it has more than three times as many students from twenty-one countries throughout the world; the curriculum is as wide as that of many universities decades older. It offers courses in Jewish and Oriental studies which are not available at many similar institutions. Since the Third Reich in 1933 began to displace Jewish scholars, seventeen distinguished German professors and scientists have been added to the university's faculty.

Best of all, its research has prospered beyond expectations. One of the most serious threats to the growth of Palestine was the prevalence of disease to which foreigners were susceptible. Since the university's inception great strides in combating disease in the Near East have been made. The malaria research station, partly subsidized by the League of Nations Health Commission, has practically rid the greater part of Palestine of malaria; the Cancer Institute and the Radium Institute are the first of their kind in the region; the Hadassah-University Hospital and Medical Center, already under way, are the foundations of a school of subtropical medicine which will devote its efforts to fighting tropical disease.

Researches conducted by the Institute of Chemistry in Palestinian phosphates, minerals, the fermentation of tobacco and the utilization of alcohol have not only solved industrial problems in a pioneer land, but have also opened up new fields for commercial enterprise. With a considerable part of Palestine still uninhabited, important surveys have also been made in the eastern and southern regions by

(Continued on page 38)

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Impkessions Of The German Refugees In Holland

BY JULIAN LEHMANN

The Express train to Holland is not very crowded. A few actors are traveling toward their next stand and their faces, accustomed to make-up, appear more sober in the harsh glare of the arc-lights. The rain beats incessantly against the windows, the penetrating dampness enters even through the smallest window-chinks. It isn't very cheerful in the train today.

I had packed quite an amount of reading matter into my valise, and I try to read. I soon fall asleep over the first few chapters of a novel. But my doze lasted only as far as Osnabrück, where the noise of the railway-siding drives out any idea of rest. The border is reached without mishap—we are in the kingdom of the Netherlands. No feeling is bound up with this fact, except that coffee is dearer. We soon reach Amsterdam.

Nothing in Amsterdam has changed. Or has it? We had heard many stories about the German Jews here. Where are they, what are they doing, what brought them hither, how do they make their living? We wondered. Are they lost sons, are they pioneers? Are living branches of a stout tree pining away here, or has a sturdy trunk given off new shoots for transplantation? Have they burned all their bridges behind them, or were they overcome by that ancient Wanderlust, celebrated both in Jewish as well as in German folk-songs?

We would like to see these brothers, to talk with them, not of higher politics but to descend into the realm of everyday life, to strip this life of its glitter and romanticism; we should like to ask: "Is anyone taking care of you? Can you take care of yourselves? Do you feel at home here, or would you like to go back to your homes? Are you standing at the end of a chapter in your lives, or do you believe that you are beginning a new one?"

My first contact with people who were comprised under the collective name of refugees impressed me with one fact, that the emigrants here are, for the most part, persons deeply attached to their Germany; they are hungry for news from Germany; they read German newspapers, sing German songs, play German music, dance German dances, and pray according to the German-Jewish ritual. Yes, they had to leave Germany. Why? Because the learned professions no longer offered any chance of success, trade was at a standstill, many a Jewish girl had gotten married and settled in Amsterdam, and brought her parents or brothers and sisters over here.

But not one of them will talk to you about anything "political." Political conversations are taboo, and there is less talk about politics than in the inland. I frequently found a similar attitude to that in Germany: the rugged ones will not permit themselves to be conquered. They work twice, three of four times as hard, in order to make a go of things, to take root in a new environment and in a new occupation.

We may divide the German Jews who have come hither during the past year into three categories: the business man the academician professional and the undefinable remainder.

The business men are perhaps well-off in many instances; in others so fixed that they can get along. For the most part they are people who have had relatives here for some time, who would have come here sooner or later, and whose decision to do so was hastened by prevailing conditions. Most of them came from the large cities, from Berlin, Hamburg, Frankfurt-on-Main, Cologne. Business opportunities seemed better here. They have applied themselves rigorously to their business. They have remained Berliners, Harburgers, Frankforters, and they have sought out and associated themselves with townsmen already living here, who for decades have been Amsterdam . Berliners, Amsterdam Hamburgers, and Amsterdam Frankforters. For them Amsterdam is only the external, the very external environment; they still live as though in Berlin, Hamburg, and Frankfort.

The Berliners discuss in violent manner the differences between Liberals and Zionists in the Berlin community, and get heated up as they used to in the community meetings which are now the order of the day there. Others have transplanted hither customs which are not so worthy; on Christmas they set up their Christmas trees (Christmas is not celebrated in Christian circles here, and their new neighbors take this greatly amiss). Yet this too is an indication of their profound homesickness. But with a greater consciousness of their Jewish strength the dress of assimilation will vanish. Reassimilation into that which is Jewish is making great progress here. The children are teaching the parents.

The Hamburg Jews concern themselves, now as before, with the community and the communal associations, and are surprisingly well-informed about all details. Attention to religion is stronger among them.

(Continued on page 38)

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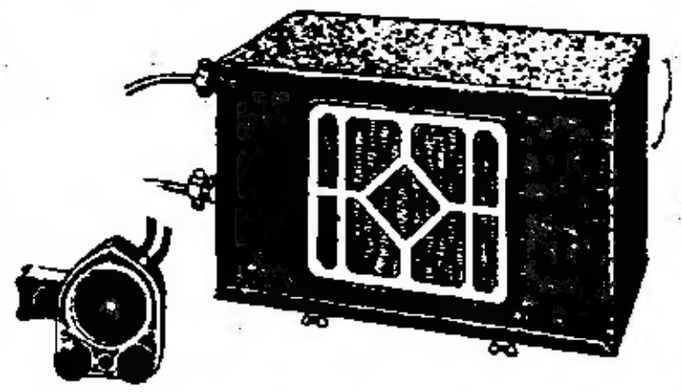

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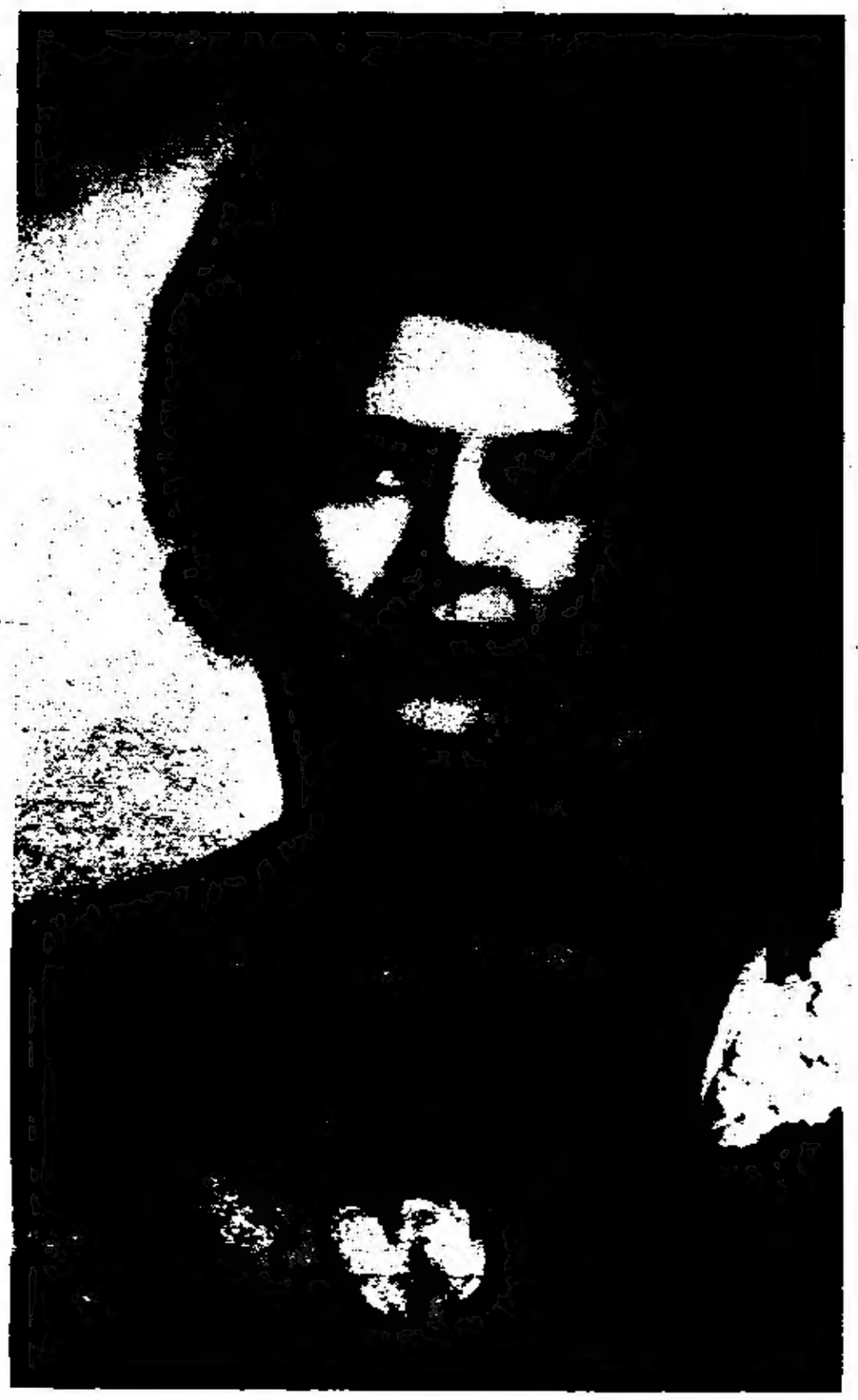

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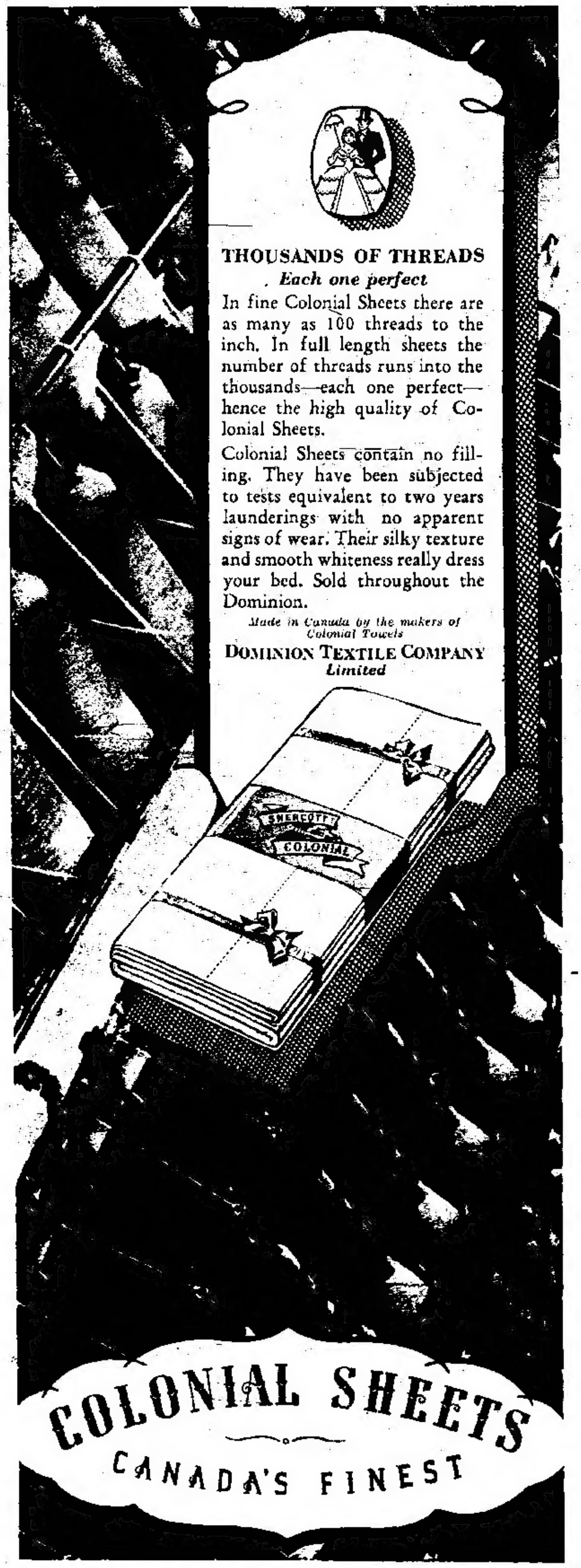
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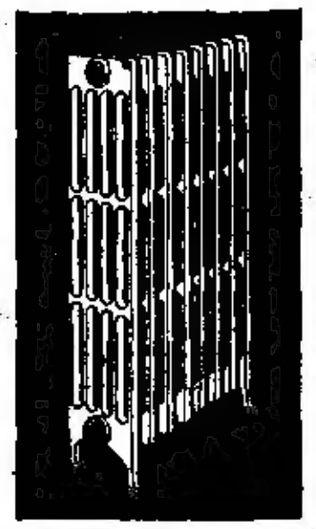

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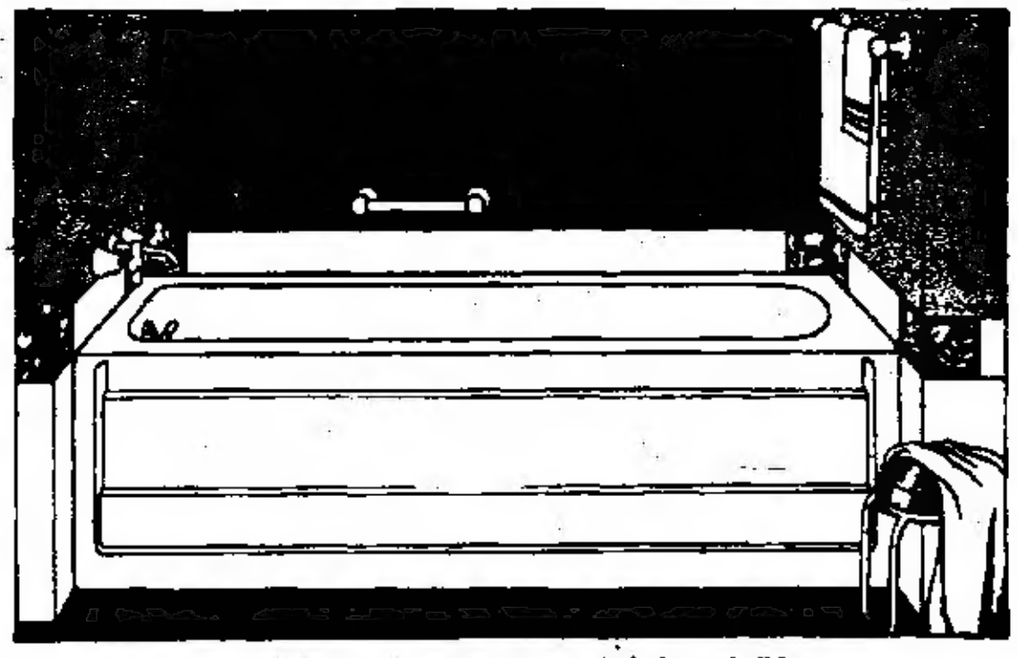

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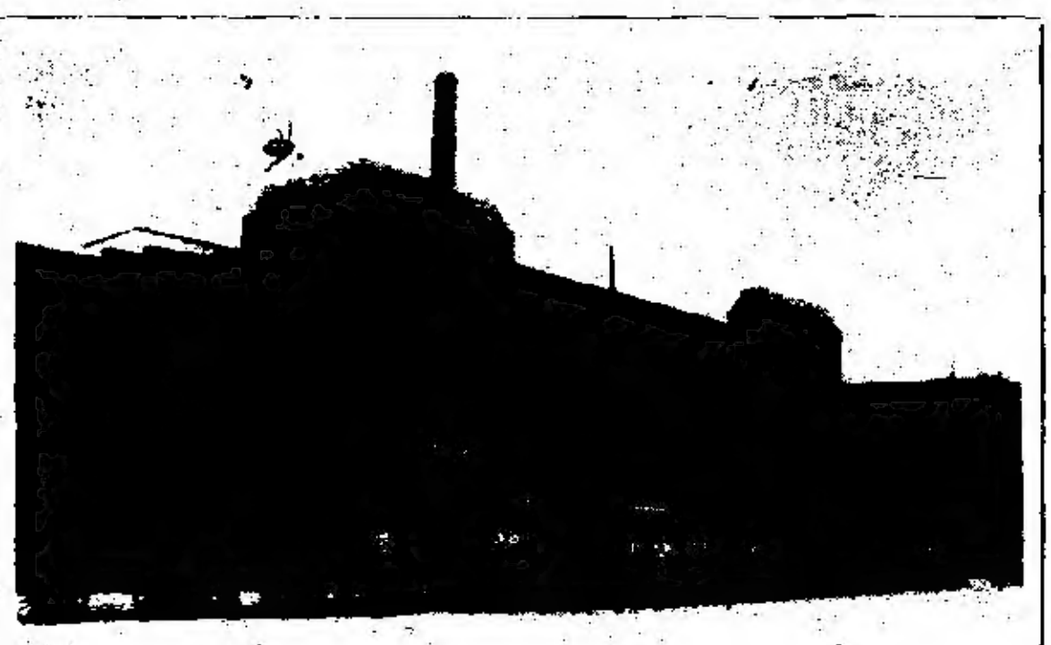

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Mrs. Jay Kasler, 126 Garfield Avenue, Toronto, and believe it or not, her granddaughter, Barbara Ruth Stuchen, age twenty-one months, daughter of Mr. and Mrs. J. M. Stuchen, 1082 Avenue Road, Toronto.

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Impressions Of The German Refugees In Holland

(*Continued from page 18*)

There are study-circles and intimate little Jewish festivities; they have brought with them the joy of the Hamburg Jews in domesticity, in unobstrusive sociability.

The Frankfurt Jews are rather numerous here, but they were here, some of them, before the large emigration. If one enters an Ashkenazic (German-Jewish) synagogue here, it is a certainty that a Frankfort Jew will be the Gabbai and will be paying strict attention to decorum. They still discuss Samson Raphael Hirsch's teachings as zealously as before, and they feel quite at home here because most of them married local Jewish girls in earlier years.

Two young Frankfort Jewish girls have had great success here with a children's home which enjoys the finest reputation and popularity everywhere in Holland. In clean, airy rooms Jewish children crawl around and play, these are the children of German-Jewish families which are about to break up, having no fixed habitation. In the evening, when the children are put to bed, there gather together in the large play-rooms German youths from 17 years upward, former students, young merchants (who are entering other pursuits here in Holland), young girls who have secured domestic employment, a modest but a happy group.

The academicians and professionals are incomparably worse off than the merchants. For a German student of jurisprudence, for an attorney who is no longer admitted to practice at the bar, there isn't much to do. Several elder and experienced jurists have opened up consulation bureaus, and that doesn't appear to be a bad idea for the moment. But it is hard to say how long there will be much about which to give advice. It is a hard, almost impossible task, to find work for the young lawyer; he is forced to seek some other occupation and is not often successful. These persons will, sooner or later, either have to go to Palestine or to some other place overseas, or else they will have to go back to Germany; for the proletarianization which they sought to escape is awaiting them here as there, and in Germany it will perhaps be an easier transformation.

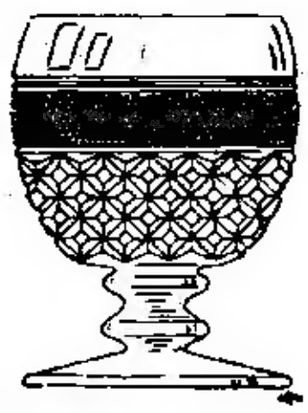
The young physicians I met were not much better off. They are, for the most part, however, endowed with a more practical nature; they are taking up the trade of electro-technician, locksmith, cabinet-maker, etc. Whether their new occupations will ever be a source of money-making for them is an entirely different question.

And now for the great multitude, the undefinable mass of the refugees, those who correspond to what the movie house patron visualizes as "refugees." 4,000 Jews have passed through Amsterdam; all these have been assisted by the Relief Committee, with the exception of those who were distributed among the other cities and of those who did not require any direct aid. No attempt is made to inquire of each individual why he has left his home; it is assumed there are valid reasons for each one's departure from Germany.

Things were arranged and order was restored out of chaos, to the best possible degree, and when one hears that the Committee today has only about 500 refugees to take care of, its achievements become perfectly clear. The Committee not only provided these persons with prime necessities, but also looked after their future, secured labor permits for them, gave them positions, sent part of them to other countries, to the colonies, and provided them with language instruction.

Through this Committee the Dutch Jews were able to accomplish much. How much becomes especially evident when one considers that it is harder to help German Jews than any other kind, for the German Jews are of a different social makeup, proud and having an unhealthy inclination toward mercantile pursuits. It is very hard to secure employment in foreign countries for merchants and commercial employees who have no knowledge of languages.

The placards on the walls of the corridors in the refugees reception house tell the whole story: instruction, divine service, transitional



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versation is forbidden .. Not so many of them are waiting now as before, and they don't all look so much like refugees. The Committee is providing them with the means of making a bare minimal existence, even though its own resources are rather scanty. There are also those who have come to be regarded as beyond help, those who can no longer reckon on further support, either because the reasons for which they left Germany are not regarded as valid, or because they caused considerable trouble at the time employment was sought for them. The Non-Sectarian Committee of women has raised considerable money for these unfortunates.

This Non-Sectarian Committee is a real Dutch institution. It has little or nothing to do with Jews. Its leaders are well-known Dutch women, and they make no distinctions as to the religion of those who need their help. They have set aside an entire house for the work, in which every refugee, upon the payment of either a small sum or nothing at all, becomes a member, and in which he may stay the whole day. In this house there are instruction rooms, music and dance-rooms, huge dining-rooms where the prices are cheap, and a library and play-room. It goes without saying that there is no expectation that the refugees will pay for the use of all these facilities. At the time we visited the house, there had just been a concert after which somebody seated himself at the piano and the young people danced. Youth is unconquerable, and it is well that this is so.

On Friday evening we found the synagogue overcrowded. In the last rows the young German Jews were standing, and looked in astonishment at the strange but imposing picture in the Great Portuguese Synagogue, with its hundreds of burning candles, heard the magnificent voice of the famous cantor Marokko in the great German synagogue, or prayed devoutly in one of the smaller houses of worship, where they are already at home.

Necessity results in a strengthening of the religious feelings. But that sometimes it does otherwise was proved to me by a placard I saw in a little cafe in the Wescher Straat near the synagogue. This placard actually read, in German: "Every Friday evening, great Skat-Prize!"

On Saturday afternoons all the youth associations gather in the huge structure of the "Concordia." All groups are here represented: the Agudah, Mizrachi, the general associations. The Jewish youth movement in Holland is certainly deriving much benefit from the presence of so many Germans, who have, for the most part, had a better Jewish schooling and who are better experienced and conversant with the Jewish organizational system than are a large proportion of the Jewish youths of Holland. Although it really is an exaggeration to say as did a highly esteemed German Jewish orator, that had it not been for this strong influx of German Jews, Judaism in Holland would have become torpid. The Dutch Jews—or perhaps we had better say those Jews who had come to Holland several years, decades, or centuries earlier (does time play such an important part in Jewish history?)—contradicted this statement energetically, and they had good reason to do so.

For all respect is due the Relief Bureau of the Dutch Jews. They have displayed their brotherliness and readiness to help. And our German Jews, who were compelled to make the decision to seek and find their new homes there, are grateful to them.— *Israelitisches Familienblatt*

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Maimonides: Citizen Of The World

(*Continued from page* 14)

power. There can be little doubt that Maimon ben Joseph and his family, like other Jews of that time and place, made outward concessions to Mohammedanism. Both father and son defended this practice. Maimonides in an eloquent letter answering a foreign rabbi who had bitterly denounced it. The letter is notable for its common sense, which refused the alternative of extermination for a whole people and which put new courage into the Jews of North Africa.

But the persecuting spirit in Fez soon rose to a pitch which nearly cost the life of young Maimonides, and again the family went into exile, this time going first to Palestine, then, seeing the hopelessness of existence in a country ravaged by the wars between the Saracens and the Crusaders, to Fostat, near Cairo.

Here Maimonides was to pass the remainder of his life. Two great sorrows shook him to the foundations. One was the death of his brother David, who was drowned in the Indian Ocean while on a voyage made in connection with the trade in precious stones. The other was the passing of his father. For a year, Maimonides later said, he was utterly prostrated with grief.

Little by little he returned to an interest in life. He had probably already begun his study of medicine. Now he completed it, utilizing but not slavishly copying, the advanced medical science of the Moors, and from that time until the end of his life he practiced it, first humbly among his own people, then, as his fame spread, in the court of Saladin himself. That he was a good and skilled physician all the evidence indicates. But he had another reason for following a profession. He was already a religious leader and in due season he became the head of the Jewish communities in Egypt. It went against his conscience to take money for the performance of his rabbinical duties. Medicine, therefore, was his means of livelihood.

His personal life was austere, laborious and self-denying. What it was like in September, 1189, five years before his death, is indicated in a letter written to one of his distant disciples, in which he describes his daily routine.

My duties to the Sultan are very heavy. I am obliged to visit him every day, early in the morning; and when he or any of his children, or any of the inmates of his harem, are indisposed I dare not quit Kahira (Cairo), but must stay during the greater part of the day in the palace. It also frequently happens that one or two of the royal officers fall sick, and I must attend to their healing.

Hence, as a rule, I repair to Kahira very early in the day, and even if nothing unusual happens I do not return to Misr (Fostat) until the afternoon. Then I am almost dying with hunger. I find the antechamber filled with people, both Jews and Gentiles, nobles and common people, judges and bailiffs, friends and foes—a mixed multitude, who await the time of my return.

I dismount from my animal, wash my hands, go forth to my patients and entreat them to bear with me while I partake of some slight refreshment, the only meal that I take in the twenty-four hours. Then I attend to my patients, write prescriptions and directions for their various ailments. Patients go in and out until nightfall, and sometimes even, I solemnly assure you, until two hours and more in the night. I converse with and prescribe for them while lying down from sheer fatigue, and when night falls I am so exhausted that I can scarcely speak.

Only on the Sabbath was he able to meet with the Jewish congregation for instruction, study, services and prayers. When he found time to carry on his voluminous correspondence, which he did almost to

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the end of his life without the aid of a secretary, or how he managed to keep up his philosophical writing, seems something of a miracle As it was, he wore himself out in this laborious, outwardly undramatic life and died on Dec. 13, 1204, a few months short of his seventieth birthday.

So many are the facets of his career that it is difficult to suggest them all. That he brought about, almost single-handed, a renaissance in Jewish culture and faith, was only one of his achievements. The services he rendered Saladin were also services to his people, for they helped give the Jews security wherever Saladin's power extended. In fact, they were safer in Jerusalem after the Saracens took the city in 1187 than they had been under the rule of the Crusaders. His services to mankind were no less considerable, for he had a conception of a universal culture which found good in all religions and all civilizations. His influence ran against all fanaticism, all bigotry. Even in the controversies into which he was dragged against his will he preserved a judicial and impersonal attitude, almost never going so far as to mention his adversaries by name.

When one of his enthusiastic followers, Joseph Aknin, incurred the enmity of Samuel ben Ali, head of the Jewish College at Baghdad, Maimonides wrote to him to warn him against rash reprisals. "Teach," he said. "Do not recriminate. Remember that you have injured this man, that his revenues are at stake. Shall such a man, being stricken, not cry? * * * Remember that he is old and occupies a position of dignity, and you are young and owe his age and position respect."

His famous "Eight Degrees of Charity" end with a principle which is as new as the latest social legislation: "The eighth, and the most meritorious of all, is to anticipate charity by preventing poverty. This is the highest step and summit of charity's golden ladder."

To sum up his philosophy briefly would be as difficult as to sum up Plato, Aristotle, Kant or Hegel. Three of his major labors have survived. The first is his commentary on the "Mishnah," which he began at 23 and worked on for ten years. The "Mishnah" was that part of Jewish law and tradition which had been preserved orally from the time of Moses or had grown up after that time. Maimonides's commentary involved a reconsideration of the whole body of Jewish culture.

His recent biographer, Dr. J. Munz, points out that this "is the work of a man who is not only a Jewish but a universal scholar," who was able to "illuminate his text with citations from the sciences as well as from the Bible." But he managed to

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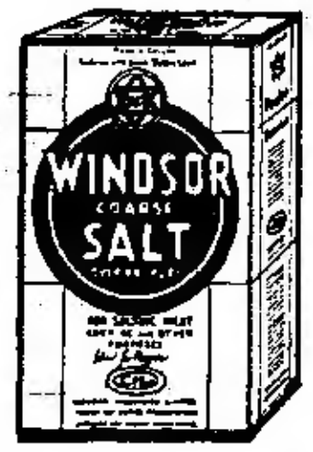

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reduce the fundamental points of his faith to the well-known "Thirteen Articles," which to this day are repeated or sung in Jewish worship.

Next, in the "Mishneh-Torah," he undertook the codification of the whole body of Jewish law and tradition—another decade of toil, completed in November, 1180, and including fourteen books and a thousand chapters. Here his problem was one of arrangement and omission, to which he applied the whole strength of his analytical mind. The result was almost a complete restatement, since Maimonides's juxtapositions of widely scattered passages reflected his own interpretation of logic and of relative importance.

Maimonides failed in his principal objective in this book, which was to make the law simple, understandable and accessible. Before long the "Mishneh-Torah" was itself laden with commentaries, and only the scholars found it easy to deduce a rule of conduct from it. It did, however, focus Jewish religious scholarship and afford a basis for the future religious evolution of the race.

Finally, he wrote his "Guide of the Perplexed," which was a profound inquiry not only into the philosophy of the Jewish religion but into the basic questions of all philosophy. Here he was trying to reconcile science or intellect with religion—an effort still going on today. Without attempting to skeletonize his line of reasoning, one may say that he arrived at the lofty conception of a God without matter or form, perfect, all-powerful and omniscient.

Such a God could be reconciled, in the dialectics of Maimonides, with the tribal God of the Jews, yet He was far more than that. "When we try to behold His splendor," Maimonides wrote, "our vision is blinded with excessive light. When we attempt to measure His power, our knowledge becomes ignorance. When we endeavor to describe His love, our language is but the prattling of children."

Given such a God, how could there be evil in the world? Maimonides's answer to this question was that evil was not a thing in itself, but merely the absence of good—an answer not without its parallel in modern religious thought. But Maimonides went further. The sorrows and sufferings of mankind, he believed, were due to the nature of life itself. Death, and the grief and agony that go with it, were the price men paid for the privilege of living. Without them life itself would not be possible.

Thus, by a chain of reasoning that includes much that is Hellenic and much that is Medieval, Maimonides arrived at resignation and tranquility. Like the desert Psalmist, from whom he was separated rather by his greater intellectuality than by distance in time, he saw man as at once insignificant and significant: one of the smallest things in the universe, yet important because he alone could conceive the universe as a whole. Modern science has gone further in detail but not in final philosophy. It has turned the First Cause into a mathematical formula but it has not of necessity disproved the reasoning of the gifted "Moses the Egyptian."

Maimonides has his influence on the Christian scholars who followed him: On Alexander of Hales, on Albertus Magnus, on Duns Scotus, on Aquinas. Through the Jewish Spinoza, though the latter by no means accepted him uncritically, he influenced modern philosophy. He helped to form the thought of unborn centuries, and of religions not his own.

It is fitting, therefore, that his octocentennial should be observed by those of many races and sects. Perhaps he would be especially pleased to know that the Spanish Government has given its official support to a national celebration, centring at Cordova, in his honor. Surely, when the conquistadores have been altogether forgotten Maimonides will still be somewhere remembered.

In Persia there exists a law whereby a Jew or Christian who is converted to Islam becomes an heir to the property of his entire family.

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"NUGGET"

YOUR SHOES THIS MORNING ?

Hebrew University Is Ten Years Old

(Continued from page 13)

the department of geology to determine the economic possibilities of settlement there.

In an effort to restore to Palestine the famous sobriquet of the "land of milk and honey," extensive botanical work has been done. Improved quality in citrus fruit production, one of the most important means of livelihood in Palestine; successful afforestation and irrigation projects, as well as the cultivation of new products, have been effected largely under the direction of the botany department. The Lamport Botanical Garden contains the largest herbarium of Palestinian flora in existence and the only museum of biblical botany.

The university has directed much effort toward the revival of the culture of the Near East. In the Duval Wolfsohn Library nearly a quarter of a million volumes, as well as many rare treasures, including the original manuscript of Einstein's theory of relativity, and the most complete medical library in the Near East, are available to all residents of the country. Under the supervision of the Arabic department a concordance of classical Arabic poetry and a critical edition of the Arab historian Baladhuri are being completed.

Of vital archaeological importance have been discoveries of ancient Jewish tombs and synagogues of world-wide historical interest and value made by the department of archaeology, in co-operation with Harvard University and other institutions.

In addition to fostering original studies and researches in Jewish learning and the humanities, the university sponsors the Kirjath Sepher, the only journal of its kind published in Hebrew, and the Hebrew University Press Association, which publishes Hebrew translations of great classics.

Among the projects being planned for the next few years are the establishment of an agricultural college, a meteorological station, a museum of natural history, a school of engineering, a school of tropical medicine and a zoological and botanical institute; it is also planned to publish important researches in Oriental studies, to create new departments in the school of education and to erect a students' dormitory.

Calling All Cars! Calling All Cars!

These words are familiar to the average citizen to-day. Thousands of radio listeners spend many an interesting hour following, through the medium of their short wave radio receivers, the thrills of the chase as it unfolds on the air waves.

A number of Canadian and American cities have to-day installed radio equipment in their police patrol cars to increase the fighting efficiency of their forces of law and order. Western Electric was first in the field of police radio across the line, in fact, in the world; naturally, many of the leading cities of North America are "Western equipped." While Canada can only boast of a few police radio installations, it is apparent that the police departments of the larger cities are fast becoming radio conscious.

Here is what Director Dufresne thinks of Montreal's Police Radio installation.

"The police radio system in Montreal to-day is indispensable because speed is the important factor in fighting modern criminals. Without radio in Montreal police work would not be half as efficient as it is to-day."

"Whereas in the past, it was customary for a thief or bandit to trust to luck and his speed to make good his escape, to-day he is almost certain to use a high powered automobile. With a radio station and a crew of radio policemen who patrol local streets 24 hours a day, there is less chance of these fugitives escaping the law. It takes only a minute for a citizen to telephone a report to police radio headquarters, and it takes a little more than a minute for the police to be on the scene. During the two years that the police radio system has functioned in the city of Montreal, it has been a complete success."

The Police Radio Transmitter and all the Police Radio automobile receivers were supplied and installed by Northern Electric. The same engineers, etc. who have skillfully developed these efficient police radio receivers are responsible for the design and engineering of the Northern Electric Dial of Pleasure radio receivers.

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Hitlerism In Canada

(Continued from page 12)

ment, and a temporary guest of the Canadian people, to advocate the Nazism of Hitler in a freedom-loving British country, is more than we can understand, and constitutes nothing less than an insult to Canadians. Were the German Consul to carry on such activities in Britain, we venture to say that he would have been recalled to his native Germany within twenty-four hours, where he would have been able to indulge in his blood-thirsty pastime of Fascist tortures to his hearts content, castor oil and all.

To one who has studied the revolting record of political repression and torture indulged in by this pack of German Nazi murderers, led by Hitler, Goering and Goebbels, who are now doing their best to ruin a once great country, it is nothing but an affront for Nazi propagandists to suggest that German citizens of Canada should attempt to transplant the gospel of murder, rapine and arson as practised by barbarous German politicians.

Most Canadians fail to realize what Nazi Fascism really means.

In propagating Nazism in Canada, a person is advocating force and violence and the overthrow of the Canadian government thereby, for that is the line of progression Nazism is supposed to follow. All of the foregoing the German Consul in Canada apparently advocates for a free Canadian people. Why then is he not subject to the provisions of Section 98 of the Criminal code, and Sections No. 41 and 42 of the Immigration Act, the loudly acclaimed Canadian safeguards against force and violence?

In advocating Nazism in Canada, the German Consul seems to render himself liable to recall to Germany and the sooner Canada is rid of him the better.

We find even moving picture theatres invaded by this insidious propaganda. Recently, in the City of Toronto, Canadians found it necessary to interview the Attorney General of Ontario, Arthur Roebuck, protesting against a picture called "Germany Awake," a film glorifying Nazism and its operations. We also understand that Mr. Samuel Lawrence, M.P.P., will bring the matter up on the floor of the Provincial Legislature. It is a fact also that another Fascist picture is about to be shown throughout Canada called "The Dictator." How far this one will get without offending the Canadian Public remains to be seen. It is a good thing, however, that *not* all Canadians are asleep to the menace which is slowly rearing its head in their midst. The spread of Fascism in Canada during the last few weeks is amazing, there are at least three agencies in the City of Montreal spreading this pernicious doctrine, and unless the Government takes some steps to stamp it out the British heritage of democratic government may well disappear.

American Hebrew

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Eyewitness Gives Account Of Finding Biblical Documents

(Continued from page 11)

"The first inscription deciphered contained the names of Jeremiah, Gemariah, Mataniah, Jaazaniah and Hagab. All those names occur in the Old Testament associated with the time of the prophet Jeremiah.

"It seemed evident when I was at Lachish that the letters had been written to one of the last kings of Judah, before Nebuchadnezzar King of Babylon carried the Jews into captivity, and the further decipherment and study of the letters since I left does not seem to have altered this conclusion.

"The Hebrew Bible contains various names for God. One familiar to us as Jehovah, occurs several times in the letters, not as Jehovah, at all but as J.A.H.V.E. or JAHVE and thus a long standing scholastic question is settled.

"I remember besides that the tone and substances of the letters suggested that they were written in a time of great national trouble, such as is suggested by the history recorded of the Second Book of the Kings, in the last two chapters.

"The writer of two of the letters presumably the governor of Lachish, in addressing his lord, the king, likens himself to a dog.

"Such is a short story of the findings of a great archaeological treasure and a summary of what that treasure consists. It is safe to predict that this 2,500-year-old ink writing on a few worthless potsherds is going to change the whole outlook of modern civilization. Its more immediate effect will be to change modern notions about the Bible,'" Sir Charles concluded.

Zionism And Hebrew

(Continued from page 10)

the Jewish people as a whole, which involved awakening attachment both to Palestine and to the "spiritual possessions" of the people enshrined in its ancient language and literature. Thus in Ahad Ha-Am's conception of Zionism, while the re-establishment of Jewish national life in Palestine (and, in some undefined and distant future, of the "Jewish State") is regarded as the real goal of the movement, it is impossible to attempt to reach that goal except through a process of development in which the centre—Palestine—and the circumference—Diaspora Jewry—are equally involved. The primacy assigned to Palestine in this conception, so far from justifying neglect of "cultural work" in the Diaspora, is actually what makes that work important and necessary.

A very different conception of Zionism came into vogue with the advent of Herzl. The emphasis was shifted from the regeneration of the Jewish people and the Hebrew spirit to the finding of a home of refuge for the persecuted and economically helpless Jewish masses. The underlying assumption was that those Jews who would not, or could not, find a place in the home of refuge would be ground or assimilated out of existence; and there could be no point in spending effort on their cultural regeneration. Thus in strict theory, and at first in actual practice, "political" Zionism was opposed to "cultural work" in the Diaspora. But this opposition could not long persist. The same forces which had put Palestine into Herzl's Territorialist scheme, at the expense of logical consistency, soon compelled the Zionist movement to abandon its one-sided concentration on the po-

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litical problem of finding guarantees for a Jewish State and to recognise that, as a national movement, it could not ignore the national language and culture. This recognition, however, was never very whole-hearted. The main interests of the movement continued to be primarily political and economic; and the "cultural work" to which numbers of individual Zionists attached importance was rather tolerated than actively helped by the Organisation, and was left to be carried on by groups and associations which were not in the official sense, Zionist.

This aloofness of official Zionism from "cultural work" in the Diaspora has persisted, and has even become accentuated, during the post-war period. The energies of the Zionist Organisation (and later of the Jewish Agency) have been fully occupied by the tasks and problems directly associated with the endeavour to build up a Jewish national home in Palestine. Organised Zionism has not neglected the cultural and educational aspect of the work in Palestine itself (though even there the proportion of its energies and its funds allotted to that side of the work, at no time over-generous, has tended to diminish); but, what with the difficulties created by conditions in Palestine, and what with the ever-increasing pressure of the masses of Jews who can see no salvation for themselves except in Palestine, it has scarcely been able even to pretend to take any interest in the cultural problems of the Diaspora. Whatever has been done in the way of building up a Hebrew educational system with a nationalist basis, and of fostering interest in Hebrew literature and in Jewish knowledge generally, to say nothing of Jewish art, and music, and drama, has had to be done almost entirely without official Zionist help, though no doubt the prime movers in all this work have been to a large extent Zionists. Nor has it ever been seriously suggested that the Zionist Organisation should take this work officially under its wing: such a suggestion is too obviously remote from the realm of practicability to be considered for a moment. The most that could be hoped was that organised Zionism should give its blessing, and some moderate amount of financial support, to a separate organisation formed for the express purpose of promoting Hebrew education and culture in the Diaspora. The blessing was duly given at the last Congress but one, and a separate Hebrew cultural organisation (the B'rit Ibrit Olamit) came into being: but the promised financial support of the Zionist Organization has not been received, nor does there seem

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to be any likelihood of its being received. Thus the attitude of official Zionism towards "cultural work" in the Diaspora, including the promotion of Hebrew, is in practice decidedly negative. It is true that local Zionist groups do not necessarily follow the lead of their headquarters in this matter. The Zionist Federation of the United Kingdom contributes substantially to the work of the Parkinth Association in this country; and there may be one or two other Federations which do likewise. But these honourable exceptions only throw into relief the general practice of non-participation.

This negative attitude of official Zionism towards Hebrew work would probably be justified by those who are responsible for it not on grounds of principle that is to say, by an explicit repudiation of the Ahad ha-Amic conception of Zionism as including "all that comes within the definition of Hebrew nationality" but merely on the ground that other and more pressing claims make it impossible for them at present to do what they would admit to be their duty by Hebrew culture. Oddly enough, the most recent attack on the Ahad ha-Am conception comes not from the side of official Zionism, which in practice concerns itself only with the material needs of Diaspora Jewry, but precisely from one of the most ardent exponents of the view that Hebraisation of Diaspora Jewry is essential to the continued existence of the Jewish people. Dr. Rawidowicz, one of the founders of the Brit Ivrit Olamit and at present its moving spirit, has developed a theory which regards the Ahad ha-Am idea of Palestine as the centre of the Diaspora as the circumference and substitutes for it the idea of two "aspects" of equal value and importance. Palestine is one "aspect" of the life of the Jewish people and it is our duty as Jews to promote the restoration of Jewish national life in Palestine. But we must also recognise the task of Zionism that the Diaspora is an equal aspect of Jewish life which has a right to our attention. The Diaspora will always be there and we must devote ourselves to its Hebrew spiritual development. It is our duty as Jews to do so, not as a Zionist duty, but as a Jewish duty from which neither Zionist nor non-Zionist can claim exemption. If it helps to do so, it is a Jew's duty to see that this part of his vineyard—certainly the larger one now and for generations to come—is not neglected on the spiritual any more than on the material side. The promotion of Hebrew culture in the Diaspora is something which the Diaspora claims not merely as a sort of appendage to Palestine, but in its own independent right as a section of Jewish national life.

I do not think that this theory of the two "aspects" will stand logical analysis. This is not the place for a detailed examination; but it seems to me to fail to explain why the culture of Diaspora Jewry must be Hebrew culture. For my own part I fail to see any logical basis for Hebrew in the Diaspora except in the "spiritual centre" theory according to which, though the Diaspora is to be reckoned with as (humanly speaking) a permanent phenomenon of Jewish life, its vitality depends entirely on its historical and ideal connection with Palestine, in which connection Hebrew is an essential link. The equality theory smacks to my mind of Dubnow's "Diaspora nationalism," which favours Yiddish rather than Hebrew; and I have a suspicion that Dr. Rawidowicz's preference for Hebrew is due to an instinctive feeling shared by so many people of western education and tastes, that there is something incongruous in the idea of Yiddish as a national language.

But it often happens that a theory which will not hold water becomes, nevertheless, a powerful stimulant to action. Any typo in philosophy, for example, can pick numerous holes in the Utilitarian doctrine of "the greatest happiness of the greatest number"; but that doctrine has been of the utmost value to the social reformer. So it may be, perhaps, with the theory now in question. From a pragmatic point of view it has the advantage over the Ahad ha-Am theory of being less abstruse and more easily accommodated to the actual position of organised Zionism at the present time. It represents the promotion of Hebrew culture in the Diaspora, if not as a Zionist duty, at any rate as a Jewish duty from which neither Zionist nor non-Zionist can claim exemption. If it helps

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Mr. and Mrs. Max Gruber, formerly Miss Annette Fainer, daughter of Mr. and Mrs. C. B. Fainer, Upper Belmont Avenue, Montreal, who were married recently at the Mount Royal Hotel. Mr. Gruber is the son of Mr. and Mrs. S. Gruber

A. MacAdam

to bring into the ranks of the Hebrew movement some who would otherwise have remained indifferent or inactive, its theoretical credentials need not be too scrupulously examined.— *London Jewish Chronicle.*

A VERY GENTLE HINT

Mr. Goldberg had asked young Irving Levy to his daughter's 21st birthday party, but Irving had said he was afraid he would not be able to come.

"But, Irving," said Mr. Goldberg earnestly, "we all want to see you."

"No, I can't manage it."

"But my daughter will be very disappointed if you don't show up. You wouldn't want to spoil the party for her, would you?"

"Well, if that's the case, I'll be there. What time?"

"The same time you usually come. Just kick on the door and I'll be there to let you in."

"Kick on the door! Why can't I knock?"

"Well, Irving, I figured your hands would be so full of presents."

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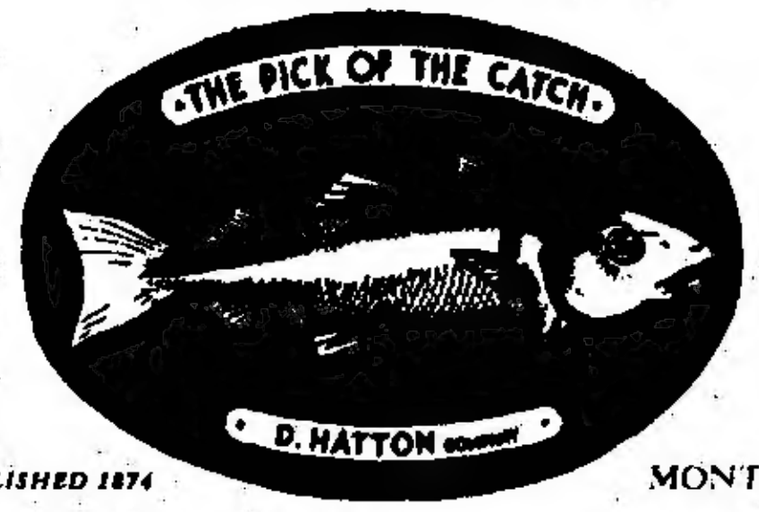

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Passover Greetings to Jewish friends and customers

Choosing A Happy Career

(Continued from page 13)

this type of work for a living, but he answered that he did not know where to apply with it. This boy's parents were very anxious that he go to work, even if he could be apprenticed without pay, but they did not want him to work merely for the sake of an occupation, fearing that he might not like his job and so be discouraged or inefficient. Were such a case to be handled by a vocational guidance clinic, I am certain that on the one hand, the boy's aptitude for design and drawing would be recognized and on the other, it would be possible to direct him to the field for which he is best suited. For if such an institution should exist it would certainly be in intimate contact with the trades and crafts. The industries would surely see the advantage of employing their specialized help from material most suited for the particular work required.

I can think of another case which suffered for lack of proper direction. A young lady whom I knew quite well, became a school teacher, because she herself was too young to make decisions for herself and her parents had decided that she should teach. It was only after she obtained a position that this young lady found that she had a positive aversion for pedagogics. Teaching was punishment for her, but she kept at it for a number of years because she felt that her parents would de disappointed if she abandoned her work, especially after the sacrifices they made in order to give her the training necessary for the profession. The struggle between her conscience towards her parents and the dislike of her work finally became so intense that the girl broke down in health and was obliged to go to a hospital for a rest. After her recovery, she decided to take up nursing and she now is a successful nurse, and perfectly happy.

I am not condemning the parents in forcing their daughter to be a school teacher. They were doing their best and believed that they were helping the girl to the utmost of their ability. Were the parents of this girl to have had the advice of a vocational guidance clinic, they would have found much sooner the profession in which their daughter would be happiest and would have long ago avoided her the distress she suffered.

Now, I am certain there are still some who will say that the situation takes care of itself, the capable men and women succeed in their chosen callings, the inefficient are weeded out by their employers and competition. In a word, water finds its own level. That may be so, but in finding its own level, such water causes tremendous damage to life and to property, and for that reason wide awake communities build dykes and dams to prevent floods wherever the possibility of such a calamity is suspected.

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The firm of Jos. Gariepy Limited, Delanaudiere Street, has in the last 20 years made many friends among Jewish builders. H. C. Lemert, the secretary treasurer, who has contracted so many of the prominent Jewry of this city, has earned their confidence and friendship. Mill work of all kinds is supplied at short notice by this firm. Jos. Gariepy Limited supplied all mill work for a block of five modern flats erected by M. Maron at the corner of McEachran and Van Horne Avenue in Outremont. Another piece of work for which Jos. Gariepy Limited supplied mill work was a group of three cottages erected by D. Sabattino, on Bernard Avenue near Davaar. Jos. Gariepy Limited has recently supplied mill work, etc. for L. M. Maron who built some very beautiful modern duplexes on Ellerdale Road and Dufferin Road in Hamstead. This firm is equipped to handle all orders, big or small at short notice.

NO CONNECTION AT ALL

Mr. Sachs was remonstrating with one of his salesmen for an unethical piece of business the latter had done.

"What's the matter with your ethics?" asked Mr. Sachs sternly.

"I traded it in for a new Chrysler," answered the salesman, who lisped, "but what has that got to do with the subject?"

Dr. Anatole Plante

Member Legislative Assembly

for

Mercier Division, Montreal

Extends Greetings

to the Members of the Jewish Community

on the occasion of

PASSOVER

Tiny's Dramatic Society

By Ernest Edelstein, of Ottawa.

(Editor's Note: The writer of this story is the brother of Hyman Edelstein, of Ottawa, the poet. He is a pianist and radio entertainer and the creator of Tiny Ginsburg whose adventures in the city of Geschmack are looked forward to by readers of Review special numbers. These stories which always illustrate Mr. Edelstein's keen ear for dialect, in future will also appear now and then between special numbers.)

The wave of enthusiasm for a higher standard of culture that recently swept our land from coast to coast, has not, by any means passed over the Jews of Geschmack without leaving some startling visible effects. What with Shakespearean plays and productions of other famous playwrights by ambitious, local directors, the new movement promises to transform some of our hitherto unknown talent into stars surpassing the mightiest of the modern stage.

Every city or town boasts a leader of its community. Tiny Ginsburg was that leader in the city of Geschmack. As a matchmaker between its young men and women she had no equal. As a lecturer she always had the floor, a fact which, besides being a mark of respect for her ability, was also a very tactful gesture on the part of the members of the Blushing Bride Club of which Tiny was president. It was indeed necessary to give her the floor entirely as her recent weight test showed not the slightest reduction in her expanse. She still sustained the two hundred and fifty mark despite the assaults of the torrid weather. Though Tiny had not as yet enmeshed for herself, a desirable man in her own web of romance, her unusual abilities and knowledge of worldly affairs were sufficient to make her the unanimous choice as president of the Blushing Bride Club.

Within the last two years, a number of non-Jewish dramatic clubs had been formed and a few plays had been successfully produced. Now it was up to the Jewish community of Geschmack to reveal what they could do on the legitimate stage. The young people were just burning up to "show their stuff." Tiny Ginsburg was quick to grasp the psychology of striking while the iron was hot, so she decided to lose no time in getting behind such an effort. And when Tiny got behind anything it usually went over with more than one bang.

So here we are at a meeting of the Blushing Bride Club, summoned for the purpose of forming a Dramatic Society and producing a play at the earliest possible moment. It is Sunday afternoon. The hall is filled and Tiny has the floor—all of it. She is about to discuss the matter with the club members.

"I am so heppy indeed to see so many of your smilink faces dis efternoon. I am sure wot you'll be heppy to know we will form a Drametic Sassieteh to-day. It appears by me wot de country is moving forward in social colture end we must push de moofment. All prasent in favvah of de Drametic Sassieteh please signify in de uzzel menner." All hands are up. Cheers for Tiny Ginsburg. "Tenk you ladess. Now we should next appointink afficers from de sassieteh, hmmm?? Foist, what is your choice for prasident?" Chorus by the entire club membership; "Tiny Ginsburg for prasident. We want Tiny." Tiny is elected president and thanks the club at great length with a "few well-chosen remarks," as the Nosy News reported.

"Now, ladess. So soon as possible we should getting a real play raddy und produce it, usink de best tallent in our own city of Geschmack. It will be a plasure to oganizing de sassieteh und I am sure it will be a result de wery best plays."

The meeting then proceeds with the arduous task of selecting a suitable play. After several hours of carefully reviewing the best known plays, it is decided that none are suitable. Such a decision by such keen critical intellects leaves the meeting at a standstill.

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COMPLIMENTS OF THE SEASON

"I hev a suggastion," announces Goldie Razzenstein, Tiny's bosom friend, "I theenk it would be dendy if Tiny herself should writing a play. It should be a wow." Cheers again. Tiny is beaming. How wonderful. Then, visions of blossoming forth as a famous playwright enraptured her fancy.

"Rilly ladess, I am flattered. Tenk you for de honner. I will at once prepare a play und hope to having it raddy in a copple of weeks. Minnwhile, I will appoint Goldie Razzenstein as mine saeratary and she will call opp de warlous members of our community to come for mine first reading of de play. I shall do my duty, ladess." The applause is deafening.

Tiny, whose latent literary talents came to life all within the promised period, announced that her play was ready and she would distribute the roles to those wishing to take part. And those wishing to take part amounted to the entire membership of the Geschmack Dramatic Society, making the distribution quite a problem. Tiny however, succeeded in mollifying those not accepted in the cast.

It is Sunday afternoon again. The Blushing Bride Club has been placed at the disposal of the new society who have assembled for the first reading of the play. "Now, my frands, please listen keffully to mine story. I am sure wot you'll like it. De title of mine play is "A Man In Her Room." Aint dot hotcha?" Tiny's choice of such a title for her play must have been inspired by her own probable reactions on finding a man in her room (if such a miracle might happen), hiding under her bed. Her eyes betrayed her. "You see, here is de plot." Tiny outlined her story. The approval was unanimous and she then picked her cast. More weeks of hard work by the players and the production was whipped into shape.

Goldie Razzenstein, the secretary and director of publicity had been active with the announcements and had made a master stroke when there appeared upon the circulars from her mighty pen the following sensational words: "LADIES!!!! What would you do if you found A MAN IN YOUR ROOM??? Don't ask yourself. You'll find out when you see A MAN IN HER ROOM at the Town Hall on Sunday Night. Bring your friends—and the others."

It is the night of the play's premiere. The hall is filled with the Jews of Geschmack who are to pass judgment upon the first effort of Tiny Ginsburg's Dramatic Society. Let us read the program:

A MAN IN HER ROOM

Story by Tiny Ginsburg . . Stage Setting, Tiny Ginsburg . . Directed by Tiny Ginsburg . . .

CAST OF CHARACTERS . . . .

Goldie Razzenstein, as Miss Wrinkleface, Spinster, Sally Finkel-Baigel, as Sally Paintwell, art student, Mr. Layseh Bendel as The Man In Her Room, Detective Goldberg as the Detective Inspector, Nashar Minevitch as the Prosecuting Attorney, Benny Kalfish as the Defence Lawyer, Mr. Zisseh Slotsky as the Judge.

(This program has been printed thru the courtesy of The Bendel Tapes Co., Slotsky's Canned Oysters and Baigel's Bargain Shop. Geschmack citizens please patronize these fine firms)

PROLOGUE: Miss Wrinkleface a spinster, is entertaining her niece Sally Paintwell an art student from an eastern college. On the night of Sally's party Miss Wrinkleface becomes indisposed and retires to her room. She finds a man hiding in her clothes closet and with a loud scream she falls in a faint. The detective inspector has arrested the suspect and the curtain rises on the trial of the alleged "Man in Her Room." The defence lawyer and prosecuting attorney are almost at blows on a point of evidence . . .

"So maybe mine learned frand could show de court ebsolute proofs wot should proving mine client de gilteh one, hay?" sneered the defence lawyer. His parrot nose was growing redder with each angry glare of his beady eyes. Fire was leaping from them at the prosecutor. Rising to his full height of exactly four feet and eleven inches, his bald pate flashing in the strong light, the prosecutor thundered: "Hay,hay, yourself, smott guy. I'll make you a monkey yet. Proof you want more yet, hay? De prisneh

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was arrested by our wery best detective in de contry He makes no mistakes." It was fortunate for the defence lawyer that his "learned frand," the fiery prosecutor, was only a member of a bar and not a wielder of one. Otherwise he might have lost not only the case itself but his head too, to speak baldly.(!)

Prosecutor: "I should like to cross-examine de prisneh, your honneh."

The Judge: "Of kay, Oi kay. Go ahed. Time is moneh."

Prosecutor: "Mistah Prisneh. Vas you dere on de ivvning of March 15th by de hoise from Miss Wrinkleface?"

Prisoner: "It's a lie. I wasn't near de eiteh. I wass wit mine oncle Shmooyel from Big Bend, Messechussetts."

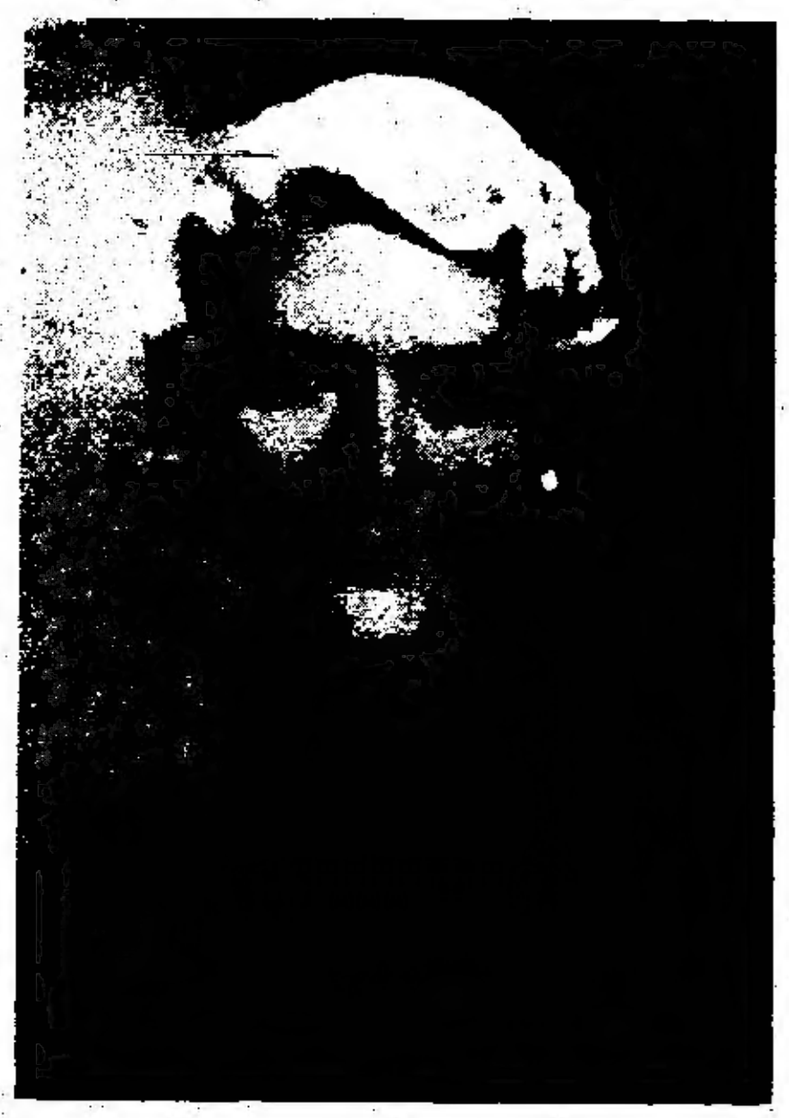
Miss Wrinkleface is next on the witness stand. The defence lawyer opens up: "Hah, hah. So you'll sending an innocent man by de jail, hay? Miss Wrinkleface, give a good look de prisneh. Do you theenk wot he's de same feller you seen efter you fainted?"

Witness: "Yes . . . yes . . . he's de feller all right all right. He's de feller." But Miss Wrinkleface has walked into the trap. The defence lawyer was no fool. He speaks: "So he's de feller wot you seen efter you fainted? Hah, hah. Jodge, did you hear it? A good one, hay? I esk you Jodge, if you fainted, could you seen anyone?"

The Judge: "Rimmarkkable, Mr. Diffanse. It's a joke. I congretulate you." The defence has scored a victory.

So far the play has been perfect But what happened next remains a phenomenon inexplicable to this day. Some strange fury seemed to have seized the actors all at once. The players became interchangeable. The script went all awry.

The judge began to speak the prisoner's lines. The prisoner started to cross-examine the attor-



Mrs. Louis Geller, who before her recent marriage was Miss Eva Jolofsky, daughter of Mr. and Mrs. Samuel Jolofsky, Toronto —*Ashley & Crippen*

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noys. Miss Wrinkleface jumped into the judge's docket and began to pound the gavel. Sally Paintwell thought she was the prisoner and was vehemently denying her guilt saying that she had a good alibi and wasn't near the party. The detective inspector assuming the role of court stenographer began taking notes. Everything went wrong. Tiny was almost in hysterics behind the curtain and was losing pounds of perspiration.

Then the audience went wild. Believing this sudden turn of events to be Tiny's idea of comedy, they howled with laughter and many were in convulsions. They stood up and cheered wildly. The curtain descended. Tiny was being hailed as the Queen of Modern Playwrights. Geschmack was proud of her achievement and the crowd left the theatre singing, "Tiny, our Tiny. The Pride Of Geschmack."

And when the Nosy News appeared it carried a glowing account of the huge success of Tiny's first play. Hacka, Chynick, the star reporter on the "NEWS," hailed the play as the year's greatest comedy. The title of his report which ran full across the top of the page, was worthy of the author in spite of the typographical error in the first word:- IMMORALITY ASSURED FOR TINY THROUGH THE MAN IN HER ROOM.

HE KNEW WHAT HE WANTED

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"Mr. Sign-Painter," he said, "I want you should make me a donut sign."

"What do you want with a donut sign?" asked the painter. "I thought you ran a fishstore."

"I do," answered Mr. Leibschutz. "I want the sign to read: 'Donut handle the fish'."

Mr. and Mrs. Nathaniel Puritz (née Ethel Marder), daughter of Mr. and Mrs. Joseph Marder, whose marriage took place at Beth Beth David Synagogue. Mr. Puritz is the son of Mr. and Mrs. M. Puritz —Sweatt Studio

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Allan Bronfman, President, Jewish Hospital Administration Board

Samuel Bronfman, Horace R. Cohen, C. B. Fainer, Samuel Hart, A. H. Jassby, David Kirsch, Alderman Joseph Schubert, Martin Simon, M. M. Sperber, K.C., E. E. Workman.

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(Continued on page 50)

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— (Continued from page 49)

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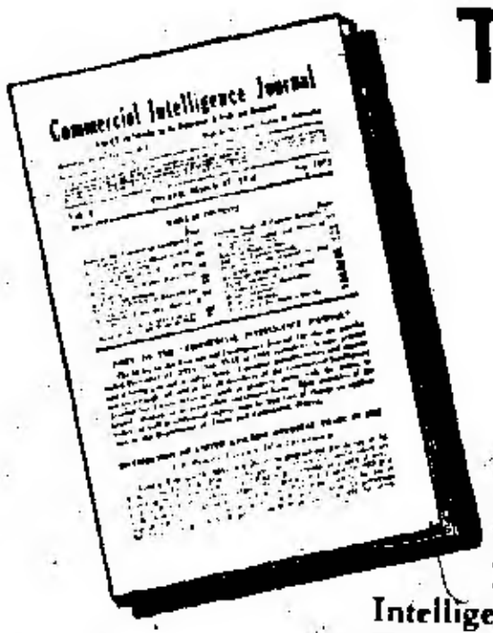

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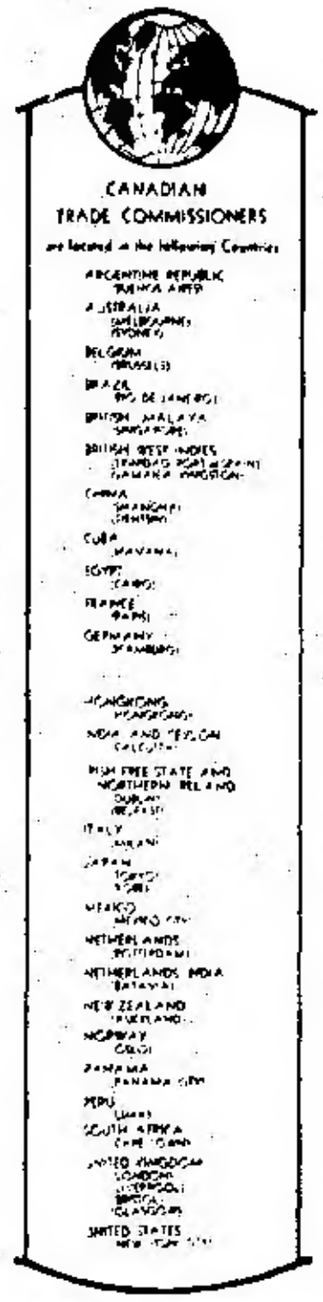

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service of a "meat" meal, all the dairy dishes and utensils are locked up and not available. The personnel is trained in the routine necessary for the strict carrying out of the minutest details of dietary laws. Consant supervision is maintained but seldom are infractions found. The question has been frequently asked whether it is possible to properly treat patients and yet adhere to the dietary laws, the answer is unhesitatingly in the affirmative. Our patients react very favorably to this regime and even the considerable number of gentile patients found no cause for complaint.

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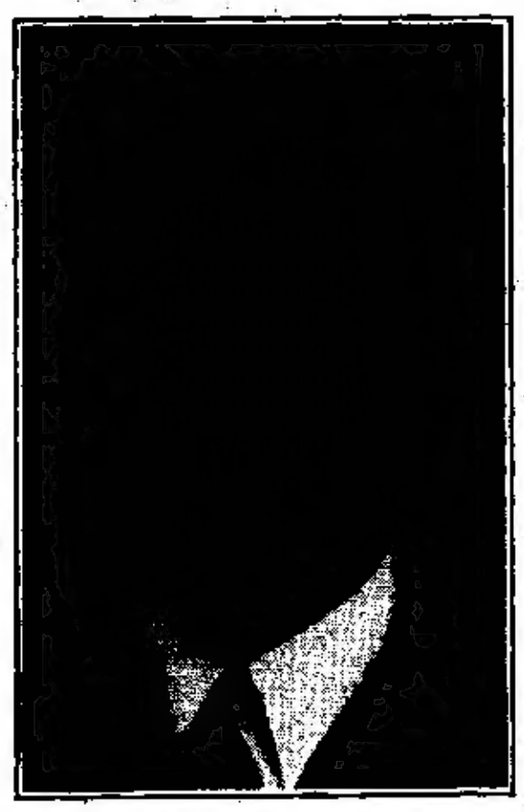
new dishes and utensils are put into service and the institution takes on an atmosphere reminiscent of the homes of the elders during this season. The traditional Seder services will be held for all patients who are capable of attending. This is but a part of the Jewish atmosphere to which the Administration has devoted so much attention. Every effort is made to not only observe the letter of the dietary laws but to extend the observance so as to create an atmosphere in which even the most orthodox Jew may feel at home.



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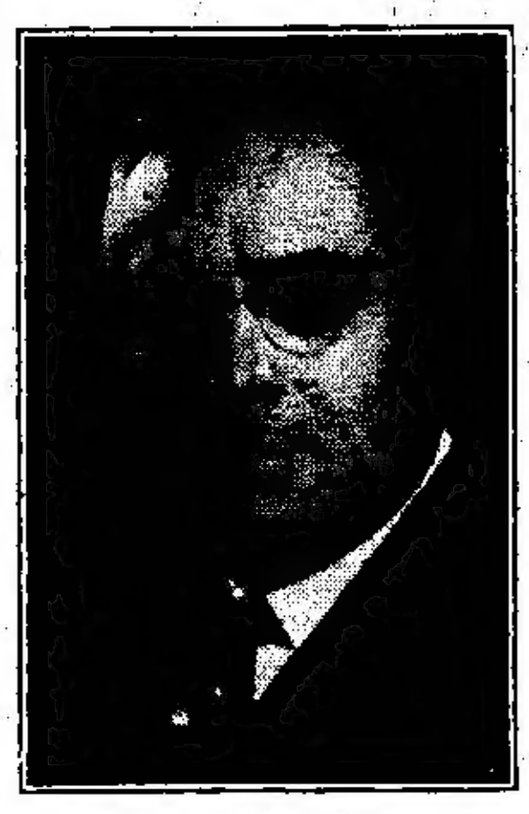

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The Maimonides Myth

(Continued from page 5)

though in adverse circumstances, might have developed in a straight line upwards, as the Jewish God-idea had grown, in worse circumstances, though mainly on native soil, from very primitive beginnings to the purity and loftiness of ethical monotheism.

Maimonides was a theologian and a philosopher of the Jewish religion. He did not conceive and formulate any philosophy of his own; he did not add to the heritage of Judaism even one great thought; he was not creative and original at all. All he did was that he applied to Judaism the Aristotelian philosophy with a strong admixture of neoplatonic ideas as interpreted and taught by Arabic thinkers, such as Ibn Sina. He attempted to prove the consonance between Aristotle (and Plato) and the Torah, that the first is contained in the latter.

Achad Ha'am, in his essay on Maimonides, written on the occasion of the 700th anniversary of his death, in 1905 (Al Parashath D'rachim, IV 1 pp); says, that in his Guide of the Perplexed he established for Judaism the supremacy of reason. It is much truer to say that in his conflict between reason and faith, the latter proved much stronger, that he made philosophy ancillary to the Torah, as Saadya and others did. He says in the Guide that if Aristotle had convinced him of the eternity of the world and that creation was not a free act of a divine intelligence, he would have accepted it, in which case he would have interpreted the biblical narrative of creatio ex nihilo by the allegorical method.

This must be taken cum grano salis. Neither in his Yad Chasakal nor in his Guide did he reject an iota of the Law for the sake of reason. Many of his interpretations of laws are mere rationalizations, so, e.g. that the dietary laws are sanitary rules. They are religious laws. In his abstruse and strange cosmology there is much also of neo-platonism that is of a mystic nature. This cosmology rich in phantasies, shows of what peculiar kind that mind must have been which created such things that to the modern mind are the most absurd.

He codified all of the sacrificial cult and set it up as an eternal divine law, though in the Guide he says that it is a concession to popular belief, to gradually wean the people away from those practices. 1700 years before him the prophet Jeremiah went much farther and boldly denied the divine origin of the sacrifices (VII 22). Maimonides was adverse to bigotry and fanaticism, did not codify laws based on superstition and belief in demons and ghosts, explained the anthropomorphic passages of the Bible that mar pure monotheism in an allegorical manner.

As regards the last mentioned, Philo and the Karaite Benjamin Nahawendi did the same. All these are some of the merits Maimonides acquired by what he was and what he did and accomplished. The Guide, with its spiritualizing tendencies, its austere morality and noble ethics, its, though inhibited, efforts for reason were a good antidote to the sensuousness of the Kabbalah to which the Jews were in danger of succumbing in the long centuries of suffering.

The Guide undoubtedly stimulated, directed thinking in an age when dream or phantasy-thinking still held men in its grip, though he himself, as a Jewish scholastic, took his objects from the phantasies of the past. So much Maimonides endeavored to be a man of reason, he was a man of faith and emotion. The conflict between reason and his much stronger faith accounts for his proclivity for dogmas he was the

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first to formulate (Th. Reik, Dogma and Zwangsidee). The God of the Guide and of the first chapters of the Strong Hand is an abstract methaphysical entity, who cannot be defined attributatively, only negatively.

It is not this God Maimonides worshipped in his emottonally pious religious life. Maimonides made it a law in his code, following Exod: XIV 13 and Deut. XVII 16, that no Jew may settle in Egypt. But he lived there himself. He felt a pang of conscience for that, for which reason he concluded his letters with the words: "Who writes with a sense of guilt for three phohibitory ommissions," one of the three sins being his living in the land of Egypt (K. Shulman, Toldoth Chachme Yisroel, II, 26, 50).

Of his emotionalism he speaks, to mention only this, his prostration for many years on account of the death of his brother and his sentimental description of it (Yellin and Abrahams, Maimonides, 66). Withal, after 800 years of his birth, it may be said, his code is still studied in the yeshivoths of Europe and Palestine that are fast disappearing, but his magnum opus, the Guide, no man reads for instruction and edification any more. All that is left of the latter is a few moral and ethical teachings, such as are found in much larger numbers in the Duties of the Heart by Bachya ibn Pakuda.

Ezra was the real father of Judaism. He made the Torah, if Neh. IX-X are historical, the foundation of Judaism, by the strength of which our people have lived, and lived on a high moral and intellectual plane, for about 2500 years. The Talmud (Sanhedrin 20) made the true valuation of him in the saying: "Ezra would have been worthy that the Torah be given by him, had Moses not preceeded him." Not Maimonides, but Ezra is the second Moses. Despite the high praise of him, Ezra is the forgotten man of Judaism, which is very interesting psychologically.

Even Ben Sira, in the beginning of the second century (B. Chr. E.) when he praises notable figures of the exilic and post-exilic age, does not mention Ezra. Rabbi Jochanan ben Zakkai, at the right historical moment, divorced Judaism from the temple and its sacrificial cult and from the soil of Judea; by doing so he saved it and made it, though not a universal religion, at least a religion that can be universally practised. Rabbi Akiba was a master-builder of rabbinic Judaism. Rashi, by his commentaries on Bible and Talmud, impressed his spirit on Jewish life, this is still lasting. Rabbi Jehudah Halevi was a poet by the grace of God, and a theologian who based Judaism on revelation and faith, and not on reason and on a philosophy alien to it.

These and some other historical figures have been naturally idealized by popular imagination and legends clustered around their lives, but they have not been idolized, they have not been so lastingly extolled to the skies, nay, into the very skies as superhuman. We often hear that

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Judaism regards in its great men only what they added to the heritage, but disregards their persons altogether. This is true to a small extent only.

We find that the name of Moses Maimonides means to the Jews something that has nothing or only very little to do with his great intellect and noble personality, that behind his myth his individual figure entirely disappears, that he has received honors by far exceeding his merits and achievements, that he lives in the collective mind of the Jews, of all Jews as something more than human. Had Judaism been such a religious organization as Catholicism, Maimonides would have been a saint long ago, as Thomas of Aquinas, his Christian counterpart, on whom he was of a great influence, was canonized by the pope of Rome. But Maimonides has been more than a saint to the Jews.

Maimonides was born on Nisan 14th, that is the preparation day (Erev) of Pesach, at one o'clock (midday). Of no other great Jew is the time of his birth so exactly recorded.

Abraham Geiger, the father of Reform Judaism, writes: "That we possess the exact day and hour of his birth, a phenomenon unique in the history of the Jews, proves sufficiently the significance that his age and after-ages have attached to his appearance (quoted in Winter and Wuensche, Die Juedische Litteratur, II, 381.

In his own testimony he descended from a long line of rabbis, all dayyanim in Cordova. The myth, not satisfied with this honorable genealogy, traced back his ancestry to Rabbi Jehudah Hanasi, composer of the code of the Mishnah, who for long had held an exalted place in Judaism similar to that of Maimonides, Rabbi Jehudah, in turn, is said to have come from David, called messiah many times in the Bible from whom the Messiah will come. The Jews of Yemen included his name in the kaddish; the prayer from the messianic age, saying there, after "in your life and in your days," the words: "and in the life of our teacher Moses ben Maimon."

Sabbatai Zvi was given a similar, though greater, honor. In Turkey it was formerly customary to sing marriage songs in honor of Moses and Maimonides when the newly wedded couple left the wedding canopy (chuppah). In an old prayer book for the holidays there are two liturgical poems for Shabuoth, in which Moses ben Amram and Moses ben Maimon are jointly glorified. In many provinces of the East the death, both of Moses and of Mai-

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monides, are still commemorated on Simchath Torah.

In the controversy that raged over his teachings, Maimonides was called messiah by his defenders. His death was greatly mourned by all Jews. In Fostat, where he lived, a five days' mourning was kept. In Alexandria they lamented for many days. In Jerusalem the mourning took on large proportions. There the Jews rent their garments, broke out into weeping and lamentation, all the people gathered at the synagogue, the tochachah from Leviticus (XXVI) was read, for the maftir the taking of the Holy Ark by the Philistines was recited (1 Samuel IV), ending with the much-meaning words: "The glory is departed from Israel, for the ark of God is taken."

As in the Jacob-myth the patriarch is taken from Egypt to Canaan for burial in the cave of Machpelah, so Maimonides, according to his myth, was taken from Egypt to Palestine and burried in Tiberias. The epitaph of his tombstone is said to have contained, among other high-sounding words, the following astounding passage: "Human and not human, if human, from one of the angels on high did your mother conceive." (For all this see: Shulman, o. c. 36, 82, 164; Guide of the Perplexed, translated by Dr. M. Friedlaender XXV, Yellin and Abrahams, o. c. 195, 203).

At the death of Rabbi Jehudah Hanasi strange and miraculous things occurred. In the short dirge bewailing his passing, he is, like Maimonides, the holy ark for the possession of which the Arelim (angels of the netherworld) and the hard-pressed (men) fought, and the latter won (Ravnitzky and Bialik, Sefer Ha'agadah, II.76). Moses died at the age of one hundred and twenty, in full possession of his youthful energies, was buried by God himself, and mourned by the people for thirty days. Of the death and burial of Ezra, the forgotten man of Judaism, the Jewish annals keep silent.

What are the motives of these strange manifestations? What psychic forces have made the Jews believe and do such things? They are surely not chance creations. Nothing happens by chance. Everything man does is strictly determined by psychic forces. If there are not open, then there must be hidden soul-forces that move and drive men and nations to think, feel and act as they do. In the case of Maimonides which are those hidden forces?

Y. M. H. A.

On Monday, April 29th., the Y.M.H.A. Gym classes annual Demonstration takes place at 8:30 P.M., public invited.

On Monday, Tuesday, Friday, and Sunday afternoons, April 22nd., 23rd., 26th, and 28th at 2:45, "The Pied Piper of Hamelin" and the mystery-comedy "D-298" will be produced by the Junior Dramatic Group. Costumes were made by the Costume Committee, Mrs. L. Weiner and Mrs. S. Kerner. Leading roles by Fred Kerner, Sylvia Levine, Beatrice Kogut, Evelyn Hosat, Willie Shuchat, Seymour Charness, Arthur Pass, Mervyn Weiner, Irving Hecht, Sydney Goldstein, Milton Kirsch, and Ruth Rodier.

On Monday, April 22nd., at 8:30 P.M., the Senior Passover Festival has Rabbi H. J. Stern as guest speaker.

Passover Holiday services, are Wednesday and Thursday, April 24th. and 25th. at 9:30 A.M. in the Boys' Synagogue, those officiating, Willie Finer, Willie Shuchat, Morris Miller, Seymour Shuchat.

Nordau Club will be host to junior clubs at a Passover party on Sunday, April 21st., Ralph Silverstone, is leader.

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Jew And Christian Officiated At Funeral

(Continued from page 6)

drug store, where (tradition has it) he lost his job some six months later by selling a customer borax in mistake for sal soda. Early in 1872 he returned to The Chronicle, this time as printer's devil—the old-time printer's term for the boy who did the odd jobs and dirty work about the composing room; and this established him in the newspaper business, where he was to remain for the rest of his life.

As a final service was being held in Chattanooga, Tenn., for him in the Julius and Bertha Ochs Memorial Temple, which he gave to Mizpah Congregation, almost every form of activity in the normally busy city came to a halt as Chattanooga's last token of respect.

Street cars stopped; banks closed their doors; public buildings were dark; merchants shut their shops, and in homes throughout the city and on the slopes of the surrounding mountains residents unable to attend the service prayed silently for the man who had been the benefactor of this community.

Within the temple every seat was taken and scores stood along the back and sides of the beautiful auditorium as the majestic words of the psalmist, "For He giveth His beloved sleep," were read. Rabbi Abraham Feinstein of Mizpah Congregation and the Rev. Dr. Thomas S. McCallie of the Central Presbyterian Church jointly conducted the impressive service.

Through the night and early morning hours twenty young men of the Hai Resh Fraternity, a Jewish youths' organization, had kept watch beside the bier and at the doors of the temple.

Without regard to race or creed, organizations and individuals all over the world hastened to shower every honor they could confer on the man who was fondly known as Chattanooga's "citizen emeritus."

One of the most touching tributes came from the congregation of B'nai Zion, an orthodox congregation, which, although Mr. Ochs was a member of a Reform congregation, requested that the funeral cortège should pass its building so that its rabbi, Israel Gerstein, might confer his blessing on it.

The President and Mrs. Roosevelt and the President's secretary, Colonel Louis McHenry Howe, sent a magnificent spray of pink roses and pink snapdragons, which during the service was placed a little behind and to the right of the coffin.

The coffin itself was covered with a pall of red roses and gardenias, the gift of The Chattanooga Times, the paper that Mr. Ochs took over as a

The Hebrew University

(Continued from page 8)

of Israel is itself a Torah." It is possible to trace this influence already in the series of philosophical texts which is being edited on Mount Scopus by Professor Roth, who holds the Ahad Ha'am Chair in the University.

The series includes several of the Dialogues of Plato, of the treatises of Aristotle, and some of the outstanding sources of modern philosophy, works of Descartes, Leibnitz, Kant, Rousseau, Hume, and John Stuart Mill. The University Press, moreover, has issued in Hebrew a book on the philosophy of Solomon Maimon and a study of the place of religions in international relations. Before long, no doubt, it will publish treatises on mathematics, biology, chemistry, etc. It is responsible, too, for the issue of a Hebrew Quarterly Journal which contains original contributions to Jewish scholarship.

But above and beyond the influence of the Hebrew written word, the Hebrew University must exercise a dominating influence on the Hebrew revival through the spoken word. By its site in Jerusalem by its place in all Jewish life, as the one University of the Jewish people, by its assembly of masters of Hebrew literature and of Jewish genius in science, the University is destined more and more to attract students from the world wide Jewish Dispersion, and to send them back to the Dispersion inspired by a new Hebraic enthusiasm and by a new mastery of Hebrew.

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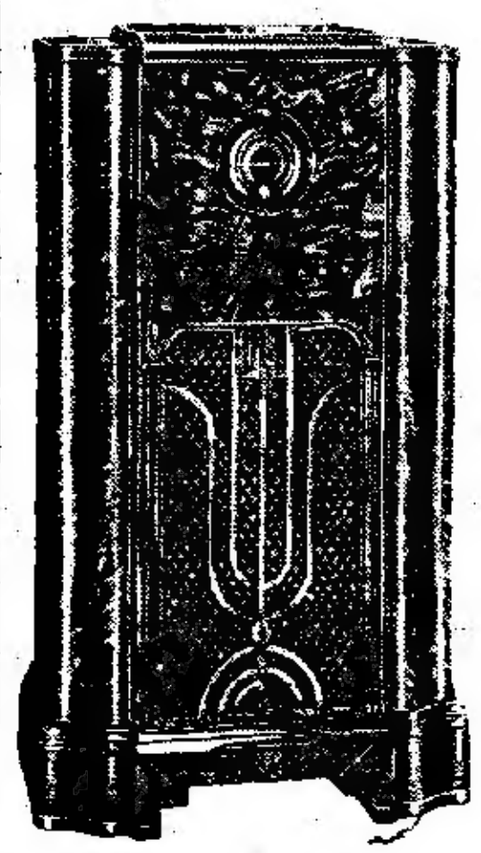

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young man of—20 and made the foundation stone for his career.

One of the most striking tributes came from the General A. P. Stewart Chapter of the United Daughters of the Confederacy, which sent a pillow the top of which bore a flowered likeness of the Stars and Bars of the Southern Confederacy.

This was in recognition of the ardent Confederate sympathies of Mr. Ochs's mother, although Mr. Ochs's father was a captain in the Union Army. Mrs. Ochs, whose brother served with the Gray, remained unchanged in her views throughout her life and requested that she should be buried in a Confederate flag.

The pulpit was covered with a beautiful double wreath of lilies, and flanking it on either side were scores of floral tributes from Chattanooga organizations and friends of Mr. Ochs and his family.

A huge wreath of red roses and calla lilies from the city of Chattanooga bore on a ribbon the title "Citizen Emeritus" that was conferred upon Mr. Ochs upon the celebration in 1928 of the fiftieth anniversary of his control of The Chattanooga Times.

Rabbi Feinstein in his eulogy said:

"We are assembled in this house of God to bid final farewell to Adolph S. Ochs, Chattanooga's citizen emeritus, one of the few immortals of this century, a great American, a prince and chosen servant in Israel, the beloved friend of thousands in every station and walk of life, the personal and concerned friend of all those many who ever worked with or for him.

"Thousands, the world over, have eulogized and thousands more probably will eulogize our beloved and immortal departed as a business genius, as an ideal philanthropist, depicted by one of our ancient sages, whose left hand did not know that his right hand had given; as a just and considerate employer, as a genuine friend, as a man whom governments, universities, Kings and Presidents were delighted to honor; as a public servant, a benefactor of high causes, as a conservative yet liberal-minded leader and molder of public opinion in the direction of truth, righteousness, progress and civic decency.

"At his home at Lake George there was this biblical text engraven in large and bold letters on the wall over their fireplace:

"'Unless the Lord build the house, they labor in vain that build it.'

"Here, my friends, you have the principle and the explanation, at least in part (for genius cannot be fully understood nor explained), of the life and character of this great man.

"He built his newspapers, his family life, his philanthropies, all of his ventures, interests and purposes on the highest and deepest foundations of truth, honor, right, patriotism, loyalty and human welfare, and therefore, did he not labor in vain.

"Adolph S. Ochs was a profoundly religious man, possessed of deep and broad religious convictions, a rich and abundant faith that was his through the precept and example of his parents. He was a loyal and ardent Jew, who was happy in his inherited faith and proud of the history and contributions of his people."

Mr. Ochs said at the Cleveland convention of the Union of American Hebrew Congregations, in January, 1927:

"What we as a religious people have preserved through centuries of oppression is rapidly becoming the accepted concept of the fatherhood of God and the brotherhood of man. It is called Modernism, but it harks back to the underlying faith of an ancient people, who gave to civilization the Ten Commandments the prophets and the Psalms."

It was in keeping with his conception of his faith and of his people's place in history that he was opposed to Zionism. In a statement in The American Israelite in 1922 he said that "the greatest heritage of the Jew is his religion. . . . . As a distinctive race the Jews need no place in modern civilization."

Mayor La Guardia issued a proclamation establishing a period of public mourning and ordering all flags on city buildings to be placed at half staff in tribute to Adolph S. Ochs.

Simple rites marked the funeral of Adolph S. Ochs, who was buried at the Temple Israel Cemetery on the Sawmill River parkway at Mount Hope, N. Y., not far from his summer home at White Plains.

There was no eulogy in Temple Emanu-El, where the final services were held in the presence of 3,000 friends, including distinguished leaders in journalism, politics and industry. Only a program of hymns, psalms and prayer marked the services.

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Meeting Asks League Aid On Boycott

Resolution Denounces Reich Policies

Two thousand persons met at the Hippodrome in New York and adopted a resolution calling upon the League of Nations to support the boycott of German goods by enforcing "economic sanctions" against the Nazi Government.

The mass meeting was under the joint auspices of the American Federation of Labor and the Non-Sectarian Anti-Nazi League to Champion Human Rights.

The resolution was embodied in a letter from Samuel Untermyer, president of the Anti-Nazi League, to George Gordon Battle, who presided. It was adopted at the close of the meeting by acclamation after speakers had insisted that the boycott was the only effective means of curbing Nazism.

It was particularly declared that the recent policy of the Hitler régime pointed to war. Most of the organizations and individuals represented at the meeting had long been outspokenly in favor of the boycott.

The resolution declared that the attitude of the German Government steadily increased the probabilities of a "catastrophic war in the near future." It urged the League of Nations to employ the sanctions authorized in the covenant "in the form of the recommendation of a world boycott" of all German merchandise and services. The boycott should be continued, it added, until "the government of Germany shall have given binding guarantees to preserve the peace of the world and to restore to its racial, religious, industrial and religious minorities those rights of which it has deprived them."

The resolution further urged labor and boycott groups in other countries to press for the same stand by the League.

In his letter, as read by Mr. Battle, Mr. Untermyer declared that the "brazen front" of Hitlerism "would crumple overnight in the face of a courageous stand by the League for the enforcement of the rights of its members in the interest of peace."

Messages praising the purposes of the meeting were received from Mayor La Guardia, a vice president of the Anti-Nazi League; William Green, president of the American Federation of Labor, who declared for the boycott at a national convention, and Representative John W. McCormack of Massachusetts, chairman of the committee that investigated un-American activities. Among the speakers were Rabbi Abba Hillel Silver of Cleveland, another vice president of the Anti-Nazi League; and Mrs. Norman Bentwich, wife of the former Attorney General of Palestine, herself a Labor candidate for Parliament.

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The Passover Service

(Continued from page 8)

on sofas as they ate their meal Amos 6, 4). But in the days of the Mishnah the reclining was a general custom.

After the washing of the hands, the Kiddush, the sanctification of the festival, was recited over a cup of wine. Even the nobles who, unlike the rest of the population, did not usually eat in the evening, but between three and four o'clock, on this occasion, as, indeed, at the entry of all Sabbaths and festivals, took their meal at nightfall.

After the conclusion of the preliminary ceremony the Passover lamb was brought in roasted whole, and at large assemblies also the Chagiga, the meat of the festival offering which served to supplement the Paschal lamb. Nowadays these are represented by a roasted egg and a piece of meat adhering to a bone known as the zeroa (arm), it being taken from the shoulder. Besides these meat dishes, the table contained the matzoth, the moror and the charoseth. Before tasting of these special kinds of food, their significance had to be indicated.

The narrative was conceived as the answer by the head of the family to the questions of the children who were to be aroused by the whole striking and exceptional procedure of the Seder to curiosity concerning the meaning of the service. A formula for such questions is—since Mishnah times—the well-known Ma-nishtana. Nevertheless, there are some differences between the present form and the original text.

According to the Mishnah, the questions related to the Paschal lamb, the unleavened bread and the bitter herbs. Nowadays, for the reference to the Paschal lamb, which is no longer offered is substituted an allusion to the "leaning" which, of course, originally was not a distinctive feature of the Seder. In olden days, the child justifiably asked "why tonight we dip our herbs twice," while usually it was only customary to dip them once, i.e., the lettuce—used as hors d'oeuvre. Later, as is shown in the Haggadah, instead of "only once" the words were changed to "not once."

Just as for the questions of the children, so later for the answers of the father, a special formula was instituted. According to an old rule, it commenced wih the account of the sufferings of Israel, and concluded with his praise. One teacher recommended an account of the religious development of Israel from an idolatrous to a God-fearing people, and then the external history from the beginnings of the Egyptian bondage. The Haggadah which was edited about the eighth century seeks to follow both authorities.

As to the commencement of the meal, there were different views

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and customs. During the meal they ate the Passover lamb, matzoth and bitter herbs separately, or as Hillel did, altogether. In later times, as at present, the meal began with matzo followed by moror. In order to satisfy the old festive feeling, matzo was partaken of last of all, and was known as afikoman.

According to a Greek custom, after a meal young people used to indulge in sport, with games and dancing; the participants were known as epikomoi. Hence arises the designation afikoman for the matzo eaten at the termination of the meal. The young people were warned against frivolity by the words: "After the Passover lamb there may be no play."

The eating of eggs before the meal probably has its origin in the Roman custom, according to which eggs were eaten at the commencement of the meal and apples at the end.

The cup set aside for the prophet Elijah, which is filled before the beginning of the Seder meal was always an object of much artistic embellishment, as indeed were all the Seder paraphernalia. The Seder dish, the covers for the dish and for the matzoth, the stand for the roasted eggs, the little wheelbarrows in which charoseth was placed, the stand for the bitter herbs, the Seder cups are still proudly preserved as valuable heirlooms in many a Jewish family. In various museums they occupy a prominent place in collections of Jewish ceremonial objects.

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SPEAKER ASSAILS PUBLIC SCHOOL COURSES

(Continued from page 8)

ricula, not only in this country but in practically the whole world, were based twice as much more on the principal of memory than on the training of intelligence.

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Marriages

Bercovitch—Leibovitch

The wedding took place Sunday evening, March 31st., of Miss Gertrude Leibovitch, daughter of Mrs. M. Leibovitch and the late Moses M. Leibovitch, to Ben Bercovitch, son of Mrs. S. Bercovitch, Rabbi S. Hershorn officiating. The bride wore a white chiffon gown and hat to match, and carried Calla lilies. The wedding march was played by Jack Corber, and Abe Corber sang "Because." The bride was given in marriage by her brother-in-law, A. Goldhamer. At a dinner I. Elkin, cousin of the groom, was master of ceremonies. Toasts were given by A. Goldhamer, M. Macklin, Miss Evelyn Elkin, Seymour Elkin, Mrs. M. Crelinsten, M. Sinclair, Mrs. J. Whalen, I. Corber and Abe Corber. Mr. and Mrs. Ben Bercovitch left on a wedding trip to visit several Canadian cities, the bride wearing a navy blue suit with matching accessories. They will live at 5336 Waverley Street, Montreal.

Yaffe—Sinclair

The marriage of Lottie, daughter of Mr. and Mrs. A. Sinclair, Wiseman Avenue, to Harry Yaffe, son of Mr. and Mrs. L. Yaffe, was solemnized at Beth David Synagogue, on Thursday, April 11th. Rabbi S. Hershorn officiated assisted by Rev. F. Schlepack. The bride was given in marriage by her father. She wore a medieval gown of white satin and lace, the bodice with a trimming of seed pearls and the skirt falling into a long train. Her net veil edged with lace, was draped with a coronet and orange blossoms and she carried a bouquet of Calla lilies and lily of the valley. Mrs. Phil Kurtz and Miss Margaret Sinclair attended their sister, the former as matron of honor. Mrs. Kurtz was gowned in pale pink crepe with silver sequin trim, a hat to match and silver slippers, carrying a bouquet of Ophelia roses. Miss Sinclair wore a pink mid-Victorian gown with a double train of green crepe, accessories to match, and carried a bouquet of roses. Phil Kurtz acted as best man and Eddie Yaffe was usher. Mrs. A. Sinclair, the bride's mother wore black flowered satin fashioned with a short train, lace hat and mitts, and a shoulder corsage of Talisman roses. Mrs. L. Yaffe, mother of the bridegroom, was gowned in black crepe, accessories to match and a shoulder corsage of Talisman roses. After a dinner for 100 guests a reception followed. From out of town were Mr. and Mrs. F. H. Sinclair, Miss Rose Sinclair, Ben Fleisher and Mrs. M. Rosman, all of Ottawa. Upon their departure by motor for New York and Atlantic City, Mrs. Yaffe wore a beige suit with brown accessories. The couple will live on Park Avenue.

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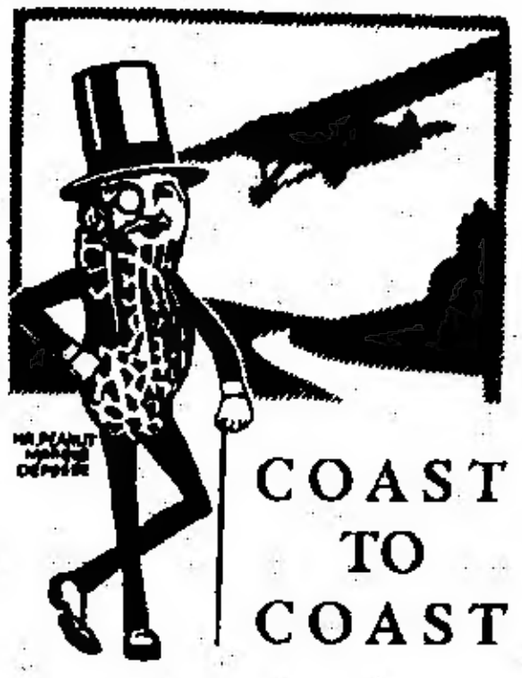
Lidsky-Gorodetsky

The marriage took place Sunday, April 7, of Miss Fanny Gorodetsky daughter of Mrs. G. Gorodetsky, to Nathan Lidsky, youngest son of Mr. and Mrs. Shoon Lidsky, at the home of Rabbi S. Hershorn. The bride wore a gown of ivory satin and carried a bouquet of Calla lilies. After a dinner for the immediate family, the couple left for the Laurentian Mountains for a ten-day stay.

Prosterman-Taub

The marriage of Miss Rose Taub, daughter of Mr. and Mrs. H. Taub, to Morris Prosterman, son of Mr. and Mrs. J. Prosterman, took place Sunday, April 7, at the home of Rabbi S. H. Barenholtz. The bride was given away by her parents.



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Kramer-Kiermaer

The marriage of Miss Pauline Kiermaer, daughter of Mr. and Mrs. H. Kiermaer, to Sam Kramer, son of Mr. and Mrs. H. Kramer, took place Sunday, April 7, Rabbi S. H. Barenholtz officiating. The couple will live in the United States.

Montreal U. P. A. Soon

For the Montreal U.P.A. Campaign, on the first day of Passover, April 18th., Louis Glazer will address Beth David Congregation; Moe Yelin, Outremont Hebrew Community Centre; Harold Freeman, Adath Jeshurun; April 25th., B. Figler, Beth Yehuda Congregation; Rabbi A. Rosenberg, Chevra Kadisha; Mordecai I. Mendelsohn, B'nai Jacob. Meeting of workers, Monday evening, April 22nd.

The chairman of the Montreal United Palestine Appeal is A. Levin; Chairman of the Executive Committee, S. E. Schwisberg; Publicity, S. Chait; Treasurer, Joseph Fineberg; Hadassah Chairman, Mrs. S. Kahn.

Campaign Committees are: Executive, H. Batshaw, S. Chait, M. Garber, L. Miller, Dr. M. Ratner, Henry Shapiro, A. A. Katz, I. J. Walner, N. Velnish, Jos. Frank, N. Gaisin, J. J. Wasserman, Mrs. J. Cohen, Eli M. Berger, L. Rubinstein; Advisory, Rabbi Harry J. Stern, Dr. Herman Abramowitz, Rabbi Charles Bender, Rabbi Julius Berger, A. Z. Cohen, Lyon Cohen, Nathan Gordon, K.C., Samuel Hart, Jacob Kellert, Joseph Levinson, Sr., Joseph Levinson, Jr., A. Raginsky, Sr., M. M. Sperber; Special Names, Louis Miller, Oscar Faerman, Mac T. Cayen, Monroe Abbey, Sam Cowan, Norman Genser, Laddie Kert, Moe Levy, Lawrence Marks, M. Mendelsohn, Hyman Shiller, George Scott; J. Berkson, B. L. Cohen, L. D. Crestohl, E. A. Darwin, B. Figler, L. Fitch, M. Garfinkle, Mrs. M. Garfinkle, B. Kahn, B. Kaplan, A. M. Klein, S. Levine, A. Harris, Mrs. L. Miller, Max Miller, S. L. Park, A. H. Rubin, Mrs. A. Raginsky, C. Salomon, Mrs. H. Singer, Miss Rose Schwisberg, H. L. Sourkes, Rev. A. S. Super, Mrs. B. Star, Ismiel Dacks; F. Greenfeld; Mrs. S. Broder; H. M. Caiserman, S. Caplan, A. Shurem.

MONTREAL HADASSAH

Central Chapter at the home of Mrs. L. Engelberg, 5674 Park Avenue, Mrs. K. Gettin presiding, heard Mrs. Bernard Figler speak on Keren Hayesod. Mrs. M. Slabosky will be hostess at a bridge luncheon at her home, 52 Nelson Avenue, Wednesday, May 29, herself and Mrs. M. Tucker and Mrs. H. Gasco as hostesses.

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A Layman Views The Washington Conference

By Jerome Lewinson, of Montreal

Judaism is very much alive. Let pessimists or detractors rant and paint gloomy pictures, but if they could have been present at the 34th Council of the Union of American Hebrew Congregations, Sisterhoods and Brotherhoods in Washington, it would have gladdened their Jewish hearts.

Twelve hundred enthusiasts from Maine to California, from New Orleans to Montreal and Toronto gathered to discuss the problems of Judaism. A spirit of frankness prevailed. It was not a self-satisfied assembly. Laymen and women voiced their approval or disapproval fearlessly and offered constructive ideas. Rabbis from great cities and small towns brought their inspirational messages.

What were some of the questions discussed in the joint sessions? Cooperation in the rebuilding of Palestine and assistance for stricken German and European Jewry. Extension of synagogal work in communities too small to support temples. Whether social justice should be included in the program of the synagogue. Ways and means for bringing the young men and women into the membership of the temple. Adult education so that parents might inspire their children through knowledge of the values of their religion. Selection of Temple Boards on the basis of spirituality as well as social standing and financial ability. Better understanding between Jew and Jew as well as between Jew and Gentile. Furthering Peace between nations and avoiding war.

Sisterhoods and Brotherhoods in their separate sessions formulated well rounded programs for the betterment of their organizations and interchanged ideas which had proven successful in their own communities. Activity and energy predominated the essembly. It was held in America's most beautiful city, whose hospitality was of the finest. It was sponsored by a live and throbbing organization with great leadership that inspired its delegates to go back to their constituencies with renewed hope and optimism and confidence in the future of our faith.

MONTREAL HADASSAH

Louis Lipsky will address Montreal Hadassah Chapters at the Windsor Hotel Monday afternoon, April 22nd., on behalf of the United Palestine Appeal.

Chapter Chairmen: Mesdames H. Gasco, I. Levy, A. Bell, J. Cohen, H. Cohen, M. Levy, H. Shattner, S. Bigman, M. Roth, S. Levin, J. M. Benjamin, M. Cooperberg, H. Fleishman, H. Bloomstone, G. T. Kenny, D. R. Miller; D. Colle, Mrs. J. Cohen, president, will preside.

At the home of Mrs. L. Wiseman, Outremont Avenue, Misses Bessie Latt, Laura Lapin and Sylvia Seidman, of Edith Hart Chapter, were hostesses at nine tables of bridge, proceeds for Junior Hadassah annual budget. At the home of Miss Frances Popliger, De l'Epee Avenue, the chapter welcomed Moriah Chapter and Mrs. S. Kahn, speaker, introduced by Miss S. Schwartz, president. Miss Popliger gave a vote of thanks.

JIAS Opens Branch Office In Toronto

The Jewish Immigrant Aid Society of Canada announces the opening of a branch office in Toronto in the heart of the Jewish section, 445 Spadina Avenue, corner College Street. The Toronto office is operated along the same lines as the head office in Montreal and deals with all matters coming within the purview of an Immigrant Aid Society.

The Toronto Jewish community now has at its service a staff that will render assistance and give advice and information in all immigration matters, in applications for citizenship, in applications for American visas, and in general will look after all immigrants who are threatened with deportation, or who have difficulties in bringing their relatives and members of their families from across the seas.

The Jewish Immigrant Aid Society of Canada in the 16 years of its existence has made for itself an enviable reputation for efficiency and courteous service.

The Toronto office is supervised from Montreal and under the immediate charge of the Executive Director, A. J. Paull. This branch began functioning on the 15th. of this month and all people in need of such assistance as given by the Jewish Immigrant Aid Society of Canada are asked to communicate with Dr. A. Brodey, President of the Toronto Committee; or with Maurice Solkin, Secretary of the Toronto branch.

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Social News – Montreal

Temple Emanu-El Sisterhood closing luncheon meeting and election takes place on Tuesday, May 14th. Mrs. Arthur Simon is Chairman of the Nomination Committee.

Prize-winners at the Mother-Daughter luncheon were: Mesdames Anna Rost, Henry Simon, J. F. Miller, Rose Medine, A. Kramer, J. H. Marx, A. Berenovitch. The raffle of a bathrobe donated by Mrs. G. G. Gray, was won by Mrs. J. Lefcoe, Strathcona Avenue.

At the Shaar Hashomayim Women's Auxiliary closing luncheon, Mrs. Edward Solomon presided and others at the head table were: Dr. Nathan Savitsky, of New York; Dr. and Mrs. H. Abramowitz, Dr. and Mrs. Alton Goldbloom, Mr. and Mrs. Joseph Levinson, Mr. and Mrs. Lyon Cohen, and Mesdames S. Saxe, Emanuel Solomon, M. J. Heillig, C. J. Gross, T. Glickman, M. Dick, M. Wolff, S. Bronfman, B. Rubin, F. Leopold, J. Block and Miss S. Hirsch. Others present were: Miss A. Silverstone, Mesdames M. A. Marshall, A. L. Mailman, J. Goldenberg, J. Levinsohn, M. F. Goldenberg, S. W. Jacobs, I. Hirshberg, Miss E. Hirsch, Mesdames Archie Jacobs, J. Lewinson, E. P. Van Guen, A. S. Super, Percy Hirsch, H. Ressler, L. Frankenberg, J. Levin, E. Lazare, Sydney Levitt, Charles Harris, Robert Goltman, Abe Cohen, Abe Bronfman, J. Lavene, P. Abbey, Sam Cohen, S. Boulkind, J. Hirshberg, M. Margolick, E. Shapiro, G. G. Gray, E. Livingstone, H. Hart, A. Kirsch, A. Gardner, H. Edelstone, H. Freed, A. C. Benjamin, L. Samuelsohn, Leon Levin, Miss M. Gorfinkle, Mesdames J. Block, A. M. Vineberg, A. Dobrofsky, B. Cooper, M. Browman, A. Saxe, H. Levinson, Arthur Simon, Miss Rose Matts, Miss Dorothy Leo, Mesdames Asher Pierce, C. Levine, L. Feldman, N. Silver, V. Michaels, F. Leopold, H. Tarshis, C. Harris, B. Shulman, M. Glickman, H. Friedman, S. Hernstein, Leon Levinson, L. K. Friedman, H. R. Cohen, A. Gold, C. Rubin, M. Sperber, D. Tannenbaum, B. Aaron, S. W. Jacobs, M. A. Siegel, F. Livingstone, I. Glickman, Miss Birdie Glickman, Mesdames M. Feldman, L. M. Vineberg, L. Clare, I. Rosenbloom, W. Rosenbloom, M. Gruber, O. B. Falner, M. Sloves, J. Kellert, H. Saxe, S. Hyams, S. Ballon, N. Lande, E. Matts, O. Ulvard, I. Tritt and J. Besner.

Mrs. H. Hart, formerly of St. John, N. B., who has been a guest at the home of Mrs. G. Fischel, Winchester Avenue, went to New York for an indefinite stay.

Mrs. Charles Albert and daughter, Maxine, Mount Stephen Avenue, is spending the holidays in Boston, Mass.

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Commentaries

(*Continued from page 4*)

Some Jews might have had a hand in helping the Roman authorities to perpetrate that tragedy, but not the Jewish people. There is so much of surrender and sacrifice in the story of Jesus with which appeal can be made to the loftier things in life. Why then debase that story with the myth of deicide? Dean Inge once remarked, if Jesus himself had written the story he never would have written it in the spirit which many of his so-called followers have interpreted it!

Easter and Passover occur this year simultaneously. These sacred days remind Christian and Jew of important religious duties. Christian and Jew must learn to see in each other's faces the image of their common ancestry. They must learn to clasp one another's hands in fellowship. And in one exultant chorus of faith they must pronounce the pledge: "Have we not all one Father? Hath not one God created us?"

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Social News – Montreal

Harry Simon, who is attending Notre Dame University in Indiana, is spending the holidays in Chicago with his grandmother, Mrs. H. Franks.

Captain and Mrs. William Schag-Montefiore returned from a month's visit to Bermuda.

Mr. and Mrs. Lazarus Phillips, Murray Hill, are spending the Passover holidays in Atlantic City.

Miss Felice Vineberg, Northcliffe Avenue, entertained at a surprise perfume shower in honor of Miss Pauline Jacobs, a bride-elect of May.

Mrs. Jack Freedman, Decarie Boulevard, entertained at the tea hour, Miss Laura Glickman presiding over the tea urn. Mesdames Harry Wolfe and M. Kert assisted in serving.

Mrs. Ross Vineberg, Sherbrooke Street West, is in Sherbrooke for the holidays.

Mrs. William Albert, Elm Avenue, is spending a few weeks in Newport, Long Island.

A reception was given in honor of Captain William Schag-Montefiore, M.C., who has been president of the Spanish and Portuguese Synagogue for the past twelve years; the members presenting him with a set of three decanters, and Mrs. Montefiore with a bouquet of roses. Among those present were Rabbi Charles Bender, Mrs. and Mrs. J. Ettenberg, Mr. and Mrs. S. Silver, Mr. and Mrs. M. Fineberg, Mr. and Mrs. E. Hart, Mr. and Mrs. M. Levitt, Mr. and Mrs. S. Gibson, Mr. and Mrs. A. Rill, Mr. and Mrs. A. Regenstreif, Mr. and Mrs. S. Erdrich, Mr. and Mrs. B. Simand, Mr. and Mrs. M. Sperber, Mr. and Mrs. I. Kirschberg, Mr. and Mrs. C. L. Samuel, Mr. and Mrs. B. H. Fogel, Mr. and Mrs. N. Lifshitz, Mr. and Mrs. L. Sherwin, Mr. and Mrs. William Kaplansky, Mr. and Mrs. M. Wolff, and Mesdames M. A. Michaels, S. Issenman, I. Rose, S. Rosenberg, W. Levin, of New York, L. Ginsberg, B. Goldberg, and Misses Dorothy Hart, S. Myers, Kathleen Moore, Sarah Wolff, Rachael Wolff, Daphne Montefiore, G. Smith; and B. Ostro, J. Simand, Sydney Adelstein, Alf. Krasnick, Ben Rotenberg, Reginald J. Hart, Joseph Ettenberg, P. B. Hart, A. L. Kaplansky, N. Bank, F. I. Spellman, Jess Ginsberg, Harry Livinson, A. J. Livinson, Norman Rill, Harry Erdrich, Harry M. Budyk, K.C., George Kirschberg, Joseph Kirschberg, Lyon E. Heillig and Moe Heillig.

A group of workers for the Council Camp campaign, under the leadership of Mrs. Jack Victor and Mrs. J. S. Lavene, is: Mesdames B. Rubin, J. Kruger, A. Levin, H. L. Druxerman, Moe Kirsch, F. Magoison, M. Gotz, C. J. Gross, J. C. Zacks, S. Posner, M. G. Greenblatt, J. H. Fine, Adolph Posner, G. Kenny, J. Shapiro, C. L. Samuels, P. Fram, A. Posner, B. Shulman, R. Rothbart, I. Kert, M. Firestone, J. Lefcoe and Misses Mary Vineberg and Mary Marks.

Selig Weiss, Grovehill Place, who spent the last two months in Europe, has returned.

Mr. and Mrs. D. Echenberg, of Sherbrooke, Quebec, who spent the winter in Miami, Fla., passed through Montreal to visit their daughters, Mrs. S. G. Usher, Wilson Avenue; and Mrs. H. Levinson, Victoria Avenue.

Mr. and Mrs. Wolfe Shenkman, of Ottawa, who spent several months in Nassau and Miami Beach, have returned.

Miss Grace Bernstein, Elm Avenue, is spending the holidays in New York.

Entertaining in honor of Miss Taube Segal, whose marriage took place April 14, Mrs. A. Simon, gave a linen shower bridge at the Queen's Hotel Spanish Room; Mrs. B. W. Segal, evening; Mrs. F. Segall, dinner party; Mrs. H. Sloan, tea presentation; Mrs. L. Simon, luncheon; Mrs. R. Morowitz and Mrs. V. Aaron, kitchen shower bridge at the Lewis Tea Room; Miss Bessie Morowitz, bridge presentation; Miss Dorothy Schachter, and Miss Ruth Segall, entertainment at the Samovar; Misses Dorothy and Celia Segal, theatre party; Misses Bertha Bernstein and Shirley Dempsky, luncheon at Eaton's.

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Social News – Montreal

Honoring Miss Celia Leitman, bride-elect of May 2, Mr. and Mrs. L. Herschorn, Victoria Avenue, gave a dinner; Mesdames S. Jason and S. Bettan, crystal shower at the Queen's Hotel; Mrs. C. Godine, tea at the Edinburgh, and presentation; Misses Rae and Sarah, bridge presentation.

Mr. and Mrs. S. W. Smolkin, of Brockville, spent the Passover week-end with the latter's parents, Mr. and Mrs. I. Ornstein, of Outremont.

Honoring Miss Freda Schnitz, whose marriage to Samuel Anisman took place Sunday April 7, were: Mrs. S. Segal and Mrs. S. Schnitz, at a linen shower bridge; Miss Sarah Rich, tea presentation with Misses Jennie Horowitz, Lucy Cohen, Sara Katz, Ada Katz, Rose Dworkin, Rose Rich, Mesdames S. Segal, J. Zaritsky, J. Ellenbogen, J. Wolfson, as guests; Mrs. M. M. Ellenbogen, bridge, welcoming Misses Goldie Levy, Jennie Horowitz, Toba Isbitsky, Ada Katz, Sara Katz, Rose Rich, Sarah Rich, Celia Gullaroff, Mesdames F. Berman, R. Borenstein, S. Segal; The Cronies Club, pajama party at the home of Mrs. M. Ellenbogen, those present being Misses Sarah Rich, Sarah Katz, Ada Katz, Rose Rich, Rose Dworkin, Celia Gullaroff, Goldie Levy, Pauline Kirmeyer, Ann Zoloteroff, Jennie Horowitz, Jennie Stussman and Mesdames F. Berman, R. Borenstein, S. Segal, M. Ellenbogen; Mrs. F. Berman, tea presentation; Mrs. R. Borenstein, tea presentation; The Young Literary Club, tea at the home of Mrs. K. Selick, 6593 Cartier Street; with Misses Lucy Cohen, Betty Gottheil Claire Lecker, Goldie Levy, Edith Madoff, Mary Pellatt, Kate Selick, Eva Solomon and Sophie Zucker present.

Miss Dorah Golfman left for Cincinnati to spend the holidays with Mr. and Mrs. M. G. Youkilis.

Mrs. B. Bercovitch, formerly Miss Gertrude Leibovitch, was entertained at a linen shower at the Samovar by Mesdames A. Goldhamer, of Cornwall, M. Corber and J. Gillman for 56 guests. During the evening Jack and Abe Corber entertained with vocal, violin and piano selections.

Mrs. H. Friedman, Davaar Avenue, was hostess to fifty guests at a bridge tea honoring Miss Rose Lecker, June bride-elect. The guests were received by Mrs. H. Friedman assisted by Mrs. M. Friedman. The tea table covered with a point de Venise cloth was centered with *Johanna Hill* roses and tall tapered candles in maize and green, and was presided over by Mrs. I. A. Kaufmann and Mrs. M. Friedman. Assisting were Mesdames H. A. Singerman, S. Schneiderman, S. Migicovsky and Misses Hilda Borodoff and Zelda Friedman. The bride was presented with a Sheffield hors d'oeuvre dish.

Mr. and Mrs. I. Tarshis and family, Ramezay Road, are leaving Friday for Albany and Boston to spend the holidays there.

Dr. and Mrs. I. Arthur Mirsky, of Chicago, spent a week visiting her parents, Mr. and Mrs. Sol Z. Fels, Cote St. Luc Road.

Mr. and Mrs. B. Friedman and daughter, Miss Ruth Friedman, Grey Avenue, are spending a few weeks in Mount Vernon, N. Y.

Mr. and Mrs. Peter Usher, Cote St. Luc Road, are leaving to spend a week in New York.

Jack Broidy, Sherbrooke Street West, is in Boston, Mass.

Mr. and Mrs. J. Barger, formerly of Boston, Mass., have taken up residence in the Glen Eagles Apartments.

Mrs. David M. Notkin, Cote St. Luc Road, spent a short time in Alexandria, Ont.

Mrs. J. J. Jacobs, and daughter, Joan, Clarke Avenue, motored to New York for a few weeks.

Aaron Snyder, Park Place, spent a few days in Ottawa.

Mr. and Mrs. E. Simon, Grey Avenue, went to New York and Atlantic City for a few weeks' stay.

Mr. and Mrs. Paul Silverstein, Victoria Avenue, are in New York and Atlantic City for ten days.

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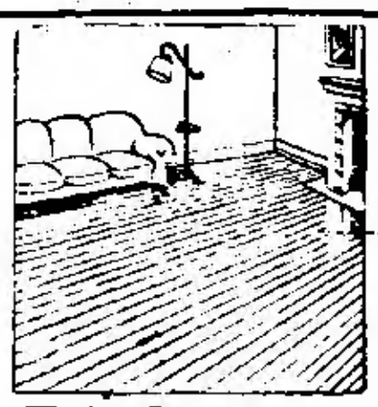

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Engagements

Mr. and Mrs. Charles Breger, of Outremont, announce the engagement of their daughter, Doris, to Jack, son of the late Mr. and Mrs. J. Lefson.

Mr. and Mrs. H. L. Shulman announce the engagement of their daughter, Shirley, to Bert Schulman, son of Mrs. B. Schulman and the late Mr. Schulman.

Births

Born, to Mr. and Mrs. Max Mc[illegible] (née Fannie [illegible]), April [illegible]

Social News — Montreal

Mr. and Mrs. Nathan Tinkoff, Cote St. Luc Road, entertained at a dinner dance for the bar mitzvah of their son, Hyman, which took place at Chevra Kadisha Synagogue. Mrs. Tinkoff, gowned in black satin, was assisted in receiving by her daughter, Evelyn, who wore a gown of white crepe with a corsage of American Beauty roses. About 150 guests were present.

Mrs. M. Rosman, of Ottawa, spent a few days with Mr. and Mrs. Harry Sinclair, Marcil Avenue.

Mr. and Mrs. L. M. Vineberg, Grenard Avenue, are spending the Passover holidays in New York.

Miss Miriam Stark, who is attending college in Ann Arbor, Michigan, is visiting her parents, Mr. and Mrs. M. P. Stark, Trafalgar Apartments.

Mr. and Mrs. Melvin Chorney, Grovehill Place, have returned from a cruise to Nassau, the Bahamas.

Mrs. H. Saxe, Westmount Avenue, has returned from a cruise of the West Indies.

Miss Queene Freeman, of Ottawa, was the guest of Mr. and Mrs. Lawrence Sperber, Sherbrooke Street West.

Sydney Rubin, Somerled Road, has returned from New York.

Mr. and Mrs. S. Samuelson, of East Orange, New Jersey, are visiting their parents, Mr. and Mrs. L. Samuelson, Vendome Avenue, for the holidays.

Miss Ida Broidy, who has been visiting her brother, Jack Broidy, Sherbrooke Street West, has left for Boston, N. S., to spend the spring and summer.

Mrs. J. Garfinkle, of Toronto, was the guest of her sister, Mrs. L. Segler, Sherbrooke Street West.

Mr. and Mrs. P. Ressler, Draper Avenue, are spending the Passover holidays in New York.

Miss Rose Lax, of Quebec, was the guest of Mr. and Mrs. J. Goldenberg, Sherbrooke Street West.

Benjamin Shulman and children, Westmount Avenue, have left to join Mrs. Shulman, in Atlantic City.

Mr. and Mrs. A. Halperin and family, Wilson Avenue, are spending the Passover holidays in Newark, N. J.

Mr. and Mrs. Arthur Flanders, of Toronto, spent a few days with Mr. and Mrs. J. Flanders, Kingston Avenue.

Temple Emanu-El Brotherhood annual Father and Son banquet on Wednesday, May 8th, has as committee, Arthur Simon, H. Charles Shefler, Mort. Silverstein, Lawrence Marks and Arthur S. Jacobs.

Marriages

Strattner-Belson

The marriage is announced of Miss [illegible] daughter of Mr. and Mrs. [illegible] to Dr. Phillip [illegible] son of [illegible] and the late Mrs. Strattner. The ceremony [illegible] Sunday afternoon, April [illegible]

Arnstein-Schmitz

The marriage of [illegible] daughter of [illegible] Mrs. J. Schmitz to Samuel [illegible] son of [illegible] Sunday afternoon, April [illegible] at the residence of the bride's parents, 3310 [illegible] Street. The bride wore a [illegible] gown with [illegible] and carried [illegible] roses. [illegible] matron of honor and a bridesmaid of [illegible] and [illegible] of the bride. A reception was held after the ceremony at the bride's home. The couple left for a trip to New York. They will reside at [illegible] Park Street.

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MONTREAL MEETINGS

Mrs. M. J. Hollig, Treasurer of Shaar Hashomayim Auxiliary reported that donations went to: Federation, $100; Talmud Torah, $50; Pyrah's Old Society, $10; Children's Memorial Hospital, $50; pajamas for Children's Memorial, $15.00; to Boycott of German Goods, $5; Pro-Polonia Jews, $5; Palestine Lighthouse, $5; Family Welfare for Needy Women, $40, gift to three bar-mitzvah boys at Hebrew Orphan's Home, $9; Purim Food Baskets, $5; Head Tax to Women's League, $34; King George V Silver Jubilee Cancer Fund, $10; Educational Department of Congregation, $800. The Hostess Club, a subsidiary of the Women's Auxiliary, had defrayed a large portion of the Educational Budget of the Congregation. Mrs. Emanuel Solomon gave the secretarial report and Mrs. Edward Solomon the presidential report. To celebrate the eighth centenary of the birth of Moses Maimonides, famous Jewish physician and philosopher, Rev. Dr. H. Abramowitz introduced Dr. Nathan Sevitsky, Professor of Neurology at Columbia University, who spoke on "Maimonides, Physician and Philosopher." The lecturer said that Maimonides had won his immortality as a philosopher and his philosophical writings formed the basis for the works of most of the great medieval schoolmen.

Rally and open meeting of the Jewish Laurentian Fresh Air Camp is at the Mount Royal, Tuesday, May 21st. Tag Day, Mrs. S. Leopold in charge, is on Monday, May 27th.

Daughters of Israel met with Mesdames M. Taub and L. Moses as hostesses. The raffle was won by Mrs. W. Margolin.

Congregational

Services: final day of Passover, Wednesday, April 24th., at 10.30 A.M.

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Status Of German Jew Is Worse, English Committee Hears

The position of Jews in Germany seems to have become worse since the Winter declared Leonard G. Montefiore, presenting the report of a joint foreign committee to the Jewish Board of Deputies in London, England. The report said:

"Some time ago The Manchester Guardian correspondent described Frankfort as an oasis, but today the situation is different for one sees notices in shops: 'This is a German business.' These imply that no Jewish workers are employed, and this form of boycott continues.

"There was nothing strong or daring the recent Berlin discussions than hearing Hitler had assumed the rôle of advocate and apostle of equality of rights. Anthony Eden in Berlin and Moscow must have been struck by the similarity between the Nazi and Soviet régimes. Repression, terrorism, propaganda and ruthless treatment of political opponents seem to be features of both."

The report says the usual method employed for extending the Aryan doctrine is an intensive campaign of calumny that employs any falsehood however grotesque, to achieve its object. When local feeling is sufficiently excited in this way arbitrary dismissal of Jewish employes is declared justified on account of damage likely to accrue through popular resentment to those businesses where they are still employed.

TORONTO MEETINGS

Council of Jewish Juniors executive board meeting breakfast at Child's heard Miss Dorothy Shore, president, report on the New York State Convention. Theatre Night is April 28th, at the Madison Theatre for Camp Camperdown. Ticket convenors, Miss B. Asher, Miss S. Friedman and Mrs. S. Mayerovitch. Election April 21st.

Deaths

The death of Max Stroud occurred at his home, 1466 Sherbrooke Street West, after a short illness. Surviving are his wife, the former Miss [illegible]. He was in his [illegible] year.

A native of Russia, M. Stroud came to this country when a young man and for many years was engaged in the [illegible] business. He retired from active business [illegible] years ago. He was a member of the Shaar Hashomayim Congregation and a life member of the Montefiore Lodge of B'nai B'rith. He was also a member of the Montreal Lodge of Perfection, Scottish Rite Masonry, and the Montreal Chapter of Rose Croix. He is survived by his wife, two sons, Harold and Sidney, both of Montreal, and one daughter, Mrs. [illegible] Toronto.

Services were held on Tuesday at the residence of the late Mrs. [illegible], 3 Stanley Avenue, Outremont, for Mrs. [illegible] Lipsey, who died on Sunday. Mrs. Lipsey was born in Russia and came to Montreal 48 years ago. She was a member of the Shaar Hashomayim Congregation and the Montefiore Lodge, B'nai B'rith, and is survived by her husband, Sam Lipsey, and one son, Bill, of Montreal.

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Social News — Toronto

Mrs. Harold Levy, president of Holy Blossom Sisterhood, will be at home to the members on Saturday, May 11th., from 3 to 6 p.m., at 613 Lonsdale Road.

The Council of Jewish Women Big Sister Committee bridge arranged for Tuesday, April 30th., will be held instead on Thursday, May 2nd., at the home of Mrs. Leo M. Frankel, 120 Isabella Street. Conveners are Mrs. Victor Perlman and Mrs. Haskell Masters.

Mrs. A. Hartman, of Chicago, is spending the Passover holidays with her daughter and son-in-law, Mr. and Mrs. Egmont Frankel, Douglas Drive.

Mr. and Mrs. M. J. Singer, Kendal Avenue, were in Whitby, Ont., guests of Mr. and Mrs. Joseph King.

Mrs. Maurice Cohen, 73 Dowling Avenue, went to New York to visit her son, John Shulman, for the Passover holidays.

The spring luncheon meeting of the Council of Jewish Women took place at the Community House. The tables were decorated with green candles and pink flowers and Mrs. Harry Samuel presided. Others at the head table were Mesdames Maurice N. Eisendrath, Egmont Frankel, A. Hartman, of Chicago, Roy Frankfurter, Miss Adelaide Cohen, Mesdames H. M. Masters, J. L. Cohen, A. I. Willinsky, J. Fried, Miss Kate Joseph, Mesdames I. H. Siegel, Harry Marks, Charles Ipalmin, Percy Hermant, Dorothy Glazer and Mort Levy. Mrs. William Gitpes was in charge of the luncheon and Mrs. Nathan Phillips and Mrs. Reid Sapera were co-conveners.

Mrs. Percy Hermant, Heath Street West, entertained at tea for the Alpha Epsilon Phi Sorority. Mrs. Charles Ipalmin and Dr. Cecille Kriger poured, and Miss Doris Grantstein, head of the sorority, assisted in receiving the guests. Mrs. M. K. Bortner and Mrs. Samuel Hellen presided at the tea table, their assistants being Misses Ruth Berk, Dorothy Marks, Sylvia Cohen and Mrs. J. Lebel.

Mr. and Mrs. Harry Rose (nee Ruth Rosenfeld) have returned from their wedding trip to Bermuda, and are living at 110 Arlington Road.

Mrs. J. Levy and Mrs. L. Goldstein entertained at the tea hour at the home of the former at Strathallan Boulevard, for their daughter and sister, Mrs. A. Davis of Rome, N.Y. Mrs. Ralph Raphael and Mrs. Joe Wolf poured. Assisting were Mrs. Isadore Schiller, Mrs. Joel Hart, Mrs. Sam Stein, Misses Ruth Raphael and Barbara Goldstein. About 50 guests called.

Mr. and Mrs. Mort Levy and family, Normanna Avenue, are spending the Passover holidays in Hamilton with Mrs. Levy's mother, Mrs. I. Levy.

Mr. and Mrs. A. Ginsberg, of Huntsville, stopped in Toronto en route home after a Mediterranean Cruise.

M. L. Greisman, Killarney Road, returned from a four-month's trip abroad, and was accompanied home from Vancouver by Mrs. Greisman, who went there to meet him.

Mr. and Mrs. S. Godfrey, Russell Hill Road, have returned from a trip to Palestine.

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Bar-mitzvahs

Mr. and Mrs. E. P. Singer, 15 Wells Hill Avenue, announce the bar-mitzvah of their son, Harvey, to take place Saturday morning, April 27th., at Holy Blossom Synagogue, Bond Street. Mr. and Mrs. Singer will be at home Saturday evening. No cards.

Marriages

Greensweig—Kirsch

Mr. and Mrs. M. Kirsch, Draper Street, announce the marriage of their daughter, Fae, to Harry Greensweig, son of Mr. and Mrs. M. Greensweig, of Manning Avenue, [illegible] April 8th., Rabbi [illegible] officiating.

TORONTO MEMBERS WANTED

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Social News — Toronto

Mrs. Benjamin Hillman, 20 Highbourne Road, entertained at tea honoring Miss Cecilie Ross, bride-elect of May. The guests were received by Mrs. S. Cohn, Mrs. J. Ross, Miss Cecilie Ross and Mrs. Ben Hillman. The tea table was presided over by Mrs. H. Rumm and Mrs. S. Shenkman. Mrs. R. Goodman, Mrs. Ab Golden, Misses Leah Lerner, Rae Ross and Molly Ross were assistants.

Miss Adelaide E. Cohen entertained the Leaders' Council of Council Community House at her home, 121 Walmer Road, welcoming Mrs. Audrey Leibel, Misses Beryl Coleman, Lillian Jacobs, Rita Kling, Sybil Levy, Phyllis Lester, Ruby Mendelson, Sylvia Shaberman, Rita Phillips, Sadie and Sophie Wolfe, Dorothy Marks, Hilda Schlesser, Bernice Stein, Marylin Danson, Ruth Berenson, Betty Gluckstein, Ruth Cohen, Eva and Min Goodman, Anne Hennick, Esther Jacobsky, Laura Zeldenberg, Florence Davis, Jimmie Cohen, and Meryl Sapera, President. Miss Cohen was presented with a gift. Misses Meryl Sapera, Sylvia Shaberman, Ruth Berenson, Rita Greenberg, and Mrs. Leibel also received gifts. Miss Bernice Stein played the piano.

Mr. and Mrs. L. A. Maldaver and son are spending the Passover holidays in Detroit, with Mr. Maldaver's parents.

Mr. and Mrs. M. A. Levy, of Toronto, who spent several days at the Mount Royal Hotel in Montreal, were entertained by Mr. and Mrs. Harold Neumann, at an evening; Miss Ida Hilton, luncheon at the Chez Ernest; Mr. and Mrs. A. Wigdor, evening; Mr. and Mrs. George W. Cohen, dinner.

Those who took part in a play at Holy Blossom Synagogue, were: Alfred Dalgoff, Bertram Danson, Shirley Dunkelman, Rita Hands, Murray Hutner, Arthur Kay, Louis Kaufman, Robert Kesten, Jay and Morton Rashkis, Robert Raphael, and Fritzi Stein, directed by Miss Gertrude Acker. The following took part in the Sermonette Contest at the Religious School: Walter Cohen, Melville Dunkelman, Esther List, Boris Swerling, Ralph Wolman, and Shirley Wood and prize winners were Melville Dunkelman, Boris Swerling and Ralph Wolman.

Dr. Bertha Wilensky has recently returned from the United States, where she spent six years in post-graduate study.

Mr. and Mrs. H. Rotenberg and family, Hilton Avenue, are spending the Passover holidays in Windsor and Flint, Mich., the guests of Mrs. Rotenberg's brother, Nathan Rotenberg.

Dr. and Mrs. A. Davis and family of Rome, N.Y., are visiting Mrs. Davis' parents, Mr. and Mrs. J. Levy, 15 Strathallan Boulevard.

Mrs. N. Applebum and daughter, Lonsdale Road, have just returned from Miami, Florida, where they spent the winter.

Mrs. Max M. Silverberg, of New York, is the guest of Mr. and Mrs. A. A. Samuel, Huron Street, for a few weeks.

Mr. and Mrs. B. W. Rose, Glenholme Avenue, are spending the Passover holidays in Montreal, visiting their parents, Mr. and Mrs. B. D. Adelman, Elizabeth Street.

Miss Gertrude Benson, Dufferin Street, has returned from an extended visit to St. Louis, Chicago and Detroit.

Miss Lee Silverman, Dunbarton Road, has returned from a few weeks in New York and Rochester, N.Y.

In Holy Blossom Religious School honour roll were: Lawrence Enkin, Joy Alter, Vida Goldge, Norman Freedes, Rita Etta Kanian, Donald Rafelman, David Rothschild, Ruth Silver, Esme Fleisig, David Goldman, Stanley Levine, Donna Messinger, Millie Steinberg, Frank Wolman, Enid Bernice Cohen, Maxine Reed, Allan Manas, Ruth Roher, Lawrence Rosenfeld, Helen Roth, Cecil Yudes, Murray Enkin, Cecille Goodman, Lyda Hands, David Harr, Martin Roher, Albert Silver, Gordon Burns, Lionel Ginsler, Clifford Gittes, Rosanna Katz, Frances Leiderman, Ruth Masters, Barney Rosenthal, Joyce Rosenthal, Jerome Paine, Morton Berg, Alfred Feldsoder, Jane Goldman, Phenna Harris, Walter Cohen, Irene Freedman, Harold Forester, Irving Rosen, Marion Wiesen, Madonne Phillips, Sidney Rosenfeld, Barry Rosenthal, Judy Samuel, Shirley Wood, Marion King, Esther List, Jerome Yudelevitch, Marvin Rosenthal, Boris Rose and Ralph Wolman.

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Social News - Toronto

Entertaining for Mrs. Mac Crystal, formerly Miss Jeannette Jacobs, Miss Ella Paneer, Gorevale Avenue, gave a personal shower; Mrs. H. Weisfeld, Beatrice Street, bridge; Mrs. S. Tucker, theatre and tea; Miss Fay Resnick, theatre and tea; Mrs. J. Goldblatt, theatre and tea; Mrs. S. Fisher, dinner bridge; Mrs. T. Brown and Mrs. F. Schipper, tea; Misses Ann Cargman and Selma Ruben, luncheon at the Georgian Room and theatre; Mrs. M. Dorfman, bridge; Mrs. J. Coopersmith, theatre and dinner; and Mrs. H. Smuckler, bridge.

Mrs. M. Frank, Ulster Street, is visiting her parents in Montreal.

Mr. and Mrs. Harry Rachlin and children, of Buffalo, are spending the Passover holidays with the former's parents, Mr. and Mrs. I. Rachlin and Mr. and Mrs. N. Goldberg.

Mrs. A. Herman is spending the Passover holidays with her daughter, Mrs. R. Allender, in Detroit.

Mrs. William Ader, of Rochester, has returned home after visiting her parents, Mr. and Mrs. J. Ross, Walmer Road.

Samuel L. Pezim, 16 Austin Crescent, has returned after spending five weeks at the Coast.

I. M. Ellenson, of Paris, France, is visiting for several weeks with his sister and brother-in-law, Mr. and Mrs. L. N. Sukloff, Burnaby Boulevard.

Edwin E. Perlman, of Haileybury, Ont., spent several days visiting his mother, Mrs. J. Perlman, Earnscliffe Road.

Mrs. M. Rosenthal, Fairview Boulevard, has returned home after spending the winter in Miami, Florida.

Allen and Marilyn Levy, of Buffalo, are spending the Passover holidays with their grandparents, Mr. and Mrs. R. Levy, Palmerston Boulevard.

Mr. and Mrs. Nathan Mouckley, Avenue Road, spent a few days in Montreal with Mrs. A. Mouckley.

Mrs. J. Bronstein, St. Clements Avenue, is spending a few weeks in Mt. Clemens, Mich.

Mr. and Mrs. A. Freeman and family, Dowling Avenue, have moved to the Saint Edmund Apts., 7 Edmund Avenue.

Mrs. C. Apsel of Detroit, is spending the Passover holidays with her parents, Mr. and Mrs. R. Levy, Palmerston Boulevard.

Mrs. Samuel Sternberg, Glenholme Avenue, has returned home after spending the winter in Hollywood, California. She also visited Chicago, Minneapolis, Seattle and San Francisco.

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A Tribute To A Citizen

By F. M. Catzman, of Toronto

In this day and age, when the guiding force in men's lives is solely that of self-interest, it becomes a novel and outstanding tribute to say of a man that he is not only unselfish and has a thought for the welfare of others, but that, to all intents and purposes, he sacrifices his own best interests to an unswerving devotion to life's highest ideals. It is true, that such men today are so few and far between, that they stand on a pinnacle above the rest of their fellows.

Saul Kaufman, of Toronto who is leaving shortly to take up residence in England. A complimentary dinner is being given to Mr. and Mrs. Kaufman on Sunday, April 28th., at the Royal York Hotel. Those who wish to be present, call F. M. Catzman, 422 Federal Bldg., Toronto, El. 8459.

Saul Kaufman, to whom the above is dedicated, would be the first man to deprecate such words. Approached by the representative of a Toronto newspaper a few days ago, he declined to give an interview. For twenty-three years a citizen of the Dominion—for such a man does not confine his human interests to the city of his adoption!—he and his family are leaving in a few weeks to make their home in England.

Public memory for the good works of others is notoriously short. Far easier for us to remember that such, and such a man is not all that we think he should have been. Yet of Saul Kaufman it can be said without any fear of "spreading it on too thick" that he has earned for himself a place in the regard of his fellow-citizens which needs no prompting on the part of anyone to call forth the meed of praise that is his due. All who know him, or all who have any place at all in communal affairs, recognize his true worth.

The catalogue of his unselfish works goes back many years and embraces many activities. In 1925, heading an active group of workers to assist starving children of the Ukraine; playing a leading part in the B'nai B'rith effort to found the Toronto Free Loan Association, which is now the most heartening and pratical form of philanthropy in the city; a year later, taking prominent part in establishing the Immigrant Aid Society—an organization that in the years since has helped hundreds of newcomers to Canada to find their feet in the new land. Trustee of Toronto Federation of Jewish Philanthropies—and with him, no idle title!—a practical supporter of Zionism; the Jewish Boys' Club; the B'Nai B'rith summer camp; the Canadian Jewish Congress—and but two months ago chairman of the Toronto campaign for the relief of stricken European Jewry—there has been barely an activity in which he has not laid aside his own affairs for the common good.

Births

Born to Mr. and Mrs. S. Shapiro (née Ann Minovitch) at Toronto General Hospital, April 5th., a son, Irwin.

Born to Mr. and Mrs. Lou Izenberg (née Sophie Shreiber) Monday, April 8th., at the Mt. Sinai Hospital, a son, Stanley.

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Luncheon	65c, 85c, $1.00
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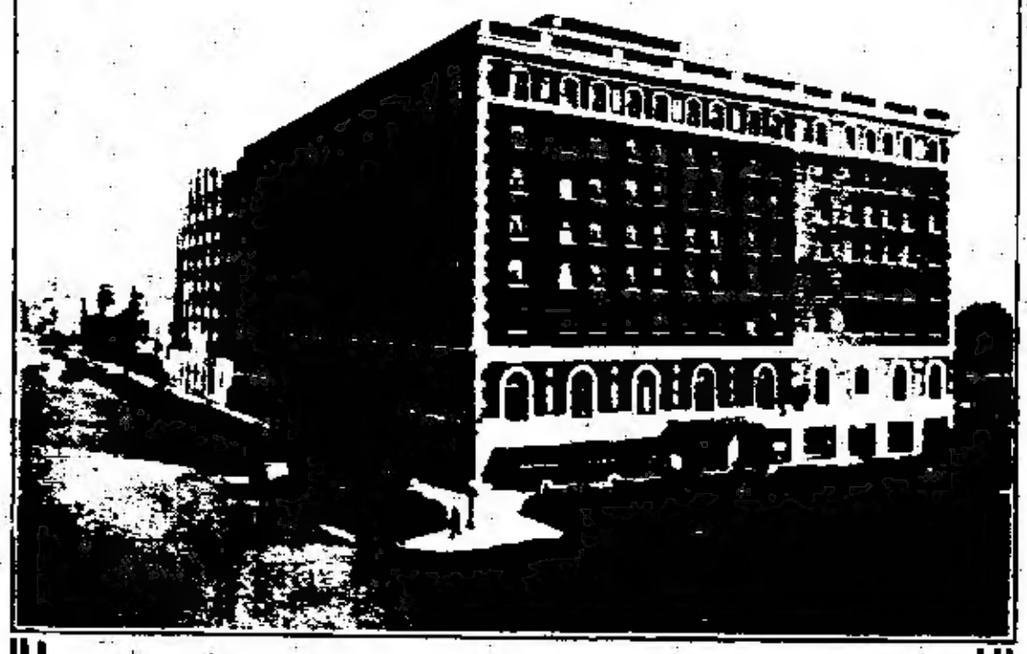

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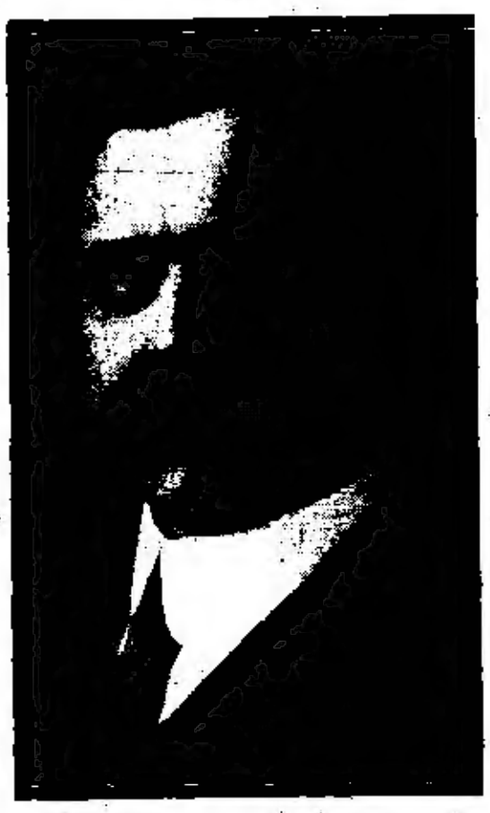

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